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WORKS

OF

ELDER B W. STONE.

TO WHICH IS ADDED

A FEW DISCOURSES AND SERMONS

(ORIGINAL AND SELECTED).

BY

ELDER JAMES M. MATHES.

"Little children love one another."—JOHN.

VOLUME I.

SECOND EDITION.

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PREFACE.

THE AUTHOR was induced to undertake the compilation and publication of the following work under the firm conviction that good to the cause of Christ would result from it, and also from the earnest solicitations of many of the old brethren and friends of FATHER STONE, who had long known and loved him. Elder B. W. STONE was a great and good man, always meek and gentle as a child, yet valiant and mighty for the truth.

Owing to the circumstances that surrounded him when he commenced his career of reformation, he was greatly misunderstood, and misrepresented by his former brethren and others, and even down to the present day, these stale slanders of FATHER STONE are circulated and believed by many! Yet in the midst of all his trials, he was calm and unmoved, and pursued the even tenor of his way, always manifesting the true Christian spirit, his enemies themselves being the Judges.

It is conceded by our brethren generally, that we all need more of the deep-toned piety which was so conspicuous in the life of ELDER STONE. The writings of FATHER STONE, constituted, so far as we know, the first public documents written since the commencement of the Protestant Reformation, in favor of the name "CHRISTIAN," as the Scriptural designation

for all the disciples of Christ, and the union of all Christians upon the Bible *alone*, to the exclusion of all party names, human creeds and confessions of faith. Early in the present century he preached pretty extensively in Kentucky, and his "Christian Messenger" was pretty generally read in all the Middle and Western States, and made a deep impression upon the public mind.

But ELDER STONE has long since gone to his reward, and most of his writings are out of print, and can only be found in a scattered form in the libraries of a few of the old veterans who preserved the "Christian Messenger" and some fragments of his other writings. The Author acknowledges his obligations to ELDER THOMAS NESBIT, of Monroe County, Ind., for files of the "Christian Messenger." JUDGE ECKOLS of Greencastle also kindly furnished us some valuable documents.

Through the kindness of ELDER JOHN ROGERS, of Carlisle, Ky., we have been permitted to make such extracts from his biography of B. W. STONE, in making out our biographical sketch, as we desired. Our materials are therefore ample, and we confidently expect that the book will meet with a hearty reception from all the lovers of pure Christianity, and prove a valuable auxiliary in advancing the cause of Christ.

The Author became acquainted with the character of ELDER STONE some thirty-five years ago, and at a later period he became personally and intimately acquainted with him, and always loved and admired him for his great devotion to the truth, his child-like simplicity and godly sincerity. He was emphatically a teacher, a fine scholar, a clear-headed and logical reasoner, a sound Bible critic, who dared to teach and maintain what he understood the Scriptures to teach, though all the world should oppose him.

On the great subjects of the "divinity of our Lord Jesus Christ," and the "Atonement," he has been greatly misunderstood, and even slandered by his enemies. We have therefore thought proper to publish his "Address," setting forth his views upon these important items of Christian doctrine in his own words, and also his own "synopsis" of his discussion with BRO. CAMPBELL on the subject of the "Atonement," that every reader of the book may be able to do him justice. And while we do not indorse every expression or idea in these documents, we are prepared to say that he was a firm believer in the proper Divinity of Christ, and in the divine efficacy of his atoning blood, to wash us from our sins, to redeem and save all who obey the Gospel.

FATHER STONE entered into the Trinitarian Controversy with much zeal, and it would be strange, if in the heat of the controversy, he had written nothing of a speculative character; but in his more mature years, he came to the only correct conclusion upon this and every other subject of controversy, and that was "To always speak of Bible things in Bible language." This is the only safe course.

And if the publication of this volume shall prove instrumental by the Divine blessing in calling the attention of the Christian brotherhood to the true spirit and practice of pure and undefiled Christianity, as taught and practiced by Christ and his Apostles, and the early Christians, and thus lead them to follow more closely in the footsteps of the Saviour, we shall feel that our labor has not been in vain.

May the Lord keep us humble and lead us into all truth! Amen.

THE AUTHOR.

CHAPTER I.

BIOGRAPHICAL SKETCH.

We condense the following "sketch" from a "short history of the life of Barton W. Stone, written by himself," and published by Elder John Rogers. Those who desire to read a more detailed history of Father Stone, can get the above work of Bro. Rogers, or some of his agents.

It is but natural that the reader, in taking up the book, should desire to know something of the man whose writings make up the volume. When did he live, and where did he die? In what country did he labor? And why was he so much opposed and misrepresented by the men of his time?

In the following sketch of his life, we propose to gratify to a limited extent the anxiety of such readers as are not familiar with his history. He says of himself:

"I was born near Port Tobacco, in the State of Maryland, December 24, 1772. My father, John Stone, died when I was very young. I have no recollection of him in life. My mother, whose maiden name was Mary Warren, a few years after the death of my father, with a large family of children and servants, moved to the then called backwoods of Virginia, Pittsylvania county, near Dan River, about eight miles below the Blue Mountains. This occurred in 1779, during the revolutionary war.

"I was early sent to school to a very tyrant of a teacher, who seemed to take pleasure in whipping and abusing his pupils for every trifling offense. I could learn nothing through fear of him. I remained with him but a few days, and was sent to another teacher, of a different temper, with whom I acquired with facility the first rudiments of an English education,—reading, writing and arithmetic. Grammar, geography, and the branches of science now taught in common schools, were then unknown and not sought after. My old teacher, Robert W. Somerhays, an Englishman, was considered in our neighborhood a prodigy of learning. After I had continued with him for four or five years, he pronounced me a finished scholar, and such, indeed, was I considered generally in the neighborhood. This, with my natural love of letters, fired my mind, and increased my exertions to rise to eminence. Being naturally ambitious to excel, the praises lavished unsparingly upon me swelled my vanity, and caused me to think myself a little above mediocrity.

"From the time I was able to read, I took great delight in books, and preferred them to any company, and often retired from my young companions to indulge in the pleasure of reading. But books of science were the rarest articles in our country, and in fact, were not to be found in our backwoods. Nothing but a few novels, as 'Peregrine Pickle,' 'Tom Jones,' 'Roderick Random,' and such trash, could I obtain. These were poor helps, and yet from reading these my ardent thirst for knowledge increased. The Bible we had; but this being the only book in our schools, had become so familiar by constantly reading it there, that I wished variety.

"Here I wish to leave my testimony in favor of making the Bible a school book. By this means, the young mind receives information and impressions which are not erased through life. The Bible not read in school is seldom read afterward. To this, as one leading cause, may be attributed the present growth of infidelity and scepticism,—*then* scarcely known, and never openly avowed in all our country.

"My father's will was, that when I, the youngest child, should arrive at the age of twenty-one years, his estate should be equally divided among his children, except the part bequeathed to my mother. When I was fifteen or sixteen years of age, my three elder brothers were grown, and about to start into the world penniless. It was proposed that a division of our property be made. To this I willingly acceded, and it was accordingly done to the satisfaction of all. When my part was assigned me, my mind was absorbed day and night in devising some plan to improve it. At length, I came to the determination to acquire, if possible, a liberal education, and thus qualify myself for a barrister. I communicated my mind to my mother and brothers, who all cordially approved of my purpose, and gave the promise of pecuniary aid, should I need it. Immediately I began to arrange my affairs to put my purpose into execution.

"Having determined on my future course, I bade farewell to my mother, brothers, companions and neighbors, and directed my way to a noted academy in Guilford, North Carolina, under the direction of Dr. David Caldwell. Here I commenced the Latin grammar the first day of February, 1790. With the ardor of Æneas' son, I commenced with the full purpose to acquire an education. or die in the attempt.

With such a mind, every obstacle can be surmounted in the affairs of life. I stripped myself of every hindrance for the course,—denied myself of strong food,—lived chiefly on milk and vegetables, and allowed myself but six or seven hours in the twenty-four for sleep. By such indefatigable application to study, as might be expected, I passed several classes, until I came up with one of equal application, with which I continued through the whole of our academic course.

"When I first entered the academy, there had been, and there was, a great religious excitement. About thirty or more of the students had lately embraced religion, under the ministration of James McGready, a Presbyterian preacher of exceeding popularity, piety and engagedness. I was not a little surprised to find those pious students assembled every morning before the hour of recitation, and engaged in singing and praying in a private room. Their daily walk evinced to me their sincere piety and happiness. This was a source of uneasiness to my mind, and frequently brought me to serious reflection.

"I labored to banish these serious thoughts, believing that religion would impede my progress in learning,—would thwart the object I had in view, and expose me to the frowns of my relations and companions. I therefore associated with that part of the students who made light of divine things, and joined with them in their jests at the pious. For this my conscience severely upbraided me when alone, and made me so unhappy that I could neither enjoy the company of the pious nor of the impious.

"I now began seriously to think it would be better for me to remove from this academy, and go to Hampden Sydney College, in Virginia, for no other reason

than that I might get away from the constant sight of religion. I had formed the resolution, and had determined to start the next morning, but was prevented by a very stormy day. I remained in my room during that day, and came to the firm resolution to pursue my studies there, attend to my own business, and let every one pursue his own way. From this I have learned that the most effectual way to conquer the depraved heart is the constant exhibition of piety, and a godly life in the professors of religion.

"Having formed this resolution, I was settled for a short time, until my room-mate, Benjamin McReynolds, a pious young Virginian, politely asked me to walk with him a short distance in the neighborhood to hear a certain preacher. I consented, and walked with him. A crowd of people had assembled—the preacher came—it was James McGready, whom I had never seen before. He arose and looked around on the assembly. His person was not prepossessing, nor his appearance interesting, except his remarkable gravity, and small piercing eyes. His coarse tremulous voice excited in me the idea of something unearthly. His gestures were *sui generis*, the perfect reverse of elegance. Every thing appeared by him forgotten but the salvation of souls. Such earnestness—such zeal—such powerful persuasion,—enforced by the joys of heaven and miseries of hell, I had never witnessed before. My mind was chained by him, and followed him closely in his rounds of heaven, earth, and hell, with feelings indescribable. His concluding remarks were addressed to the sinner to flee the wrath to come without delay. Never before had I comparatively felt the force of truth. Such was my excitement, that had

I been standing, I should have probably sunk to the floor under the impression.

"The meeting over, I returned to my room. Night coming on, I walked out into an old field, and seriously reasoned with myself on the all-important subject of religion. What shall I do? Shall I embrace religion now, or not? I impartially weighed the subject, and counted the cost. If I embrace religion, I must incur the displeasure of my dear relatives, lose the favor and company of my companions—become the object of their scorn and ridicule—relinquish all my plans and schemes for worldly honor, wealth and preferment, and bid a final adieu to all the pleasures in which I had lived, and hoped to live on earth. Are you willing to make this sacrifice to religion? No, no, was the answer of my heart. Then the certain alternative is, you must be damned. Are you willing to be damned—to be banished from God—from heaven—from all good—and suffer the pains of eternal fire? No, no, responded my heart—I can not endure the thought. After due deliberation, I resolved from that hour to seek religion at the sacrifice of every earthly good, and immediately prostrated myself before God in supplication for mercy.

"According to the preaching, and the experience of the pious in those days, I anticipated a long and painful struggle before I should be prepared to come to Christ, or, in the language then used, before I should get religion. This anticipation was completely realized by me. For one year I was tossed on the waves of uncertainty—laboring, praying, and striving to obtain saving faith—sometimes desponding, and almost despairing of ever getting it.

"The doctrines then publicly taught were, that mankind were so totally depraved, that they could not believe, repent, nor obey the gospel—that regeneration was an immediate work of the Spirit, whereby faith and repentance were wrought in the heart. These things were portrayed in vivid colors, with all earnestness and solemnity. *Now* was not *then* the accepted time—*now* was not *then* the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait."

Elder Stone describes his labors, sorrows, and anxieties of mind, while he went from place to place, and heard different preachers, sometimes hoping, but generally fearing, until he went to a meeting at Alamance, in Guilford county, North Carolina, where, on the Lord's day evening, he heard a strange young man preach, by the name of Wm. Hodge, whose text was, "God is love." This discourse made a good impression on the mind of the young Stone, and when the sermon was ended he immediately retired to the woods alone with his Bible. Here he read his Bible and prayed, until the great truth that "God is love," to which he had just listened, triumphed over his Calvinism. Upon this point he says: "I yielded, and sank at His feet a willing subject. I loved Him—I adored Him—I praised Him aloud in the silent night, in the echoing grove around. I confessed to the Lord my sins and folly in disbelieving his word so long—and in following so long the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first as at last—that *now* was the accepted time, and day of salvation.

"From this time till I finished my course of learning, I lived devoted to God. The study of the dead

languages and of the sciences was not irksome, but pleasant, from the consideration that I was engaged in them for the glory of God, to whom I had unreservedly devoted my all."

* * * * * *

In 1793 the youthful Stone became a candidate for the ministry in the Presbyterian Church, in Orange county, North Carolina, and had assigned him by the Presbytery, as a subject on which to prepare a sermon for the next session, as a trial sermon, "The Being and Attributes of God and the Trinity." The doctrine of the Trinity was a subject he had never studied, or thought much about. And now with Witsius as his guide, he sat down to prepare his sermon upon this mysterious subject. He became greatly confused and discouraged, and threw his text-book (Witsius) aside as unprofitable, and obtained Dr. Watts' treatise on the subject. "This," he says, "We read with pleasure and understanding, and received his views." He says:

"The next session of our Presbytery came on. We, with many other candidates attended. Old Father Patillo was there, who himself embraced Watts' views on the Trinity. The examination of the candidates on theology was laid on him. When he came to the subject of Trinity he was very short, and his interrogatories involved no peculiarities of the system. Our answers were honest and satisfactory."

From various causes, he tells us that, before the next Presbytery met, at which he was to be licensed, his mind became depressed, and he determined to give up the idea of the Ministry, and engage in some other calling. With this determination he gathered up his scanty means, and made a visit to his brother, Matthew Stone, in the State of Georgia. While there, he

was chosen Professor of Languages in the Methodist Academy, near Washington. This was in 1795. He continued to teach until the spring of 1796. He then resigned his professorship, and returned to North Carolina, resolved to attend the next Orange Presbytery, and receive license to preach. After receiving his license, he visited his mother in Virginia; then returned to North Carolina, remained a short time, and in company with Robert Foster, another licentiate, left for the West in May, 1796,—Foster having determined never to preach again.

Tarrying awhile in Virginia and Tennessee, the young Stone made his way through the wilderness to Kentucky, and commenced preaching at Cane Ridge and Concord, Bourbon county, Ky., where he continued to labor for some time; and finally he received a "call" from these churches to settle among them as their pastor. This call was made in the fall of 1798, and was accepted by B. W. Stone and a day set for his ordination. From this time he devoted himself to the reading and study of the "Westminster Confession of Faith," so that he might be prepared on the day of his ordination to adopt it. But in his investigations of this document, so many difficulties presented themselves to his mind, that he asked for a postponement of his ordination for a time. It was, however, thought best to proceed with the ordination. He says: "I went into Presbytery, and when the question was propounded, 'Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?' I answered aloud, so that the whole congregation might hear, 'I do, as far as I see it consistent with the word of God.' No objection being made, I was ordained."

The Calvinistic speculations of the Confession of Faith continued to trouble his mind. He re-examined the Scriptures, and gave up Calvinism as anti-Scriptural. He says of this system: "Let me here speak when I shall be lying under the clods of the grave. Calvinism is among the heaviest clogs on Christianity in the world. It is a dark mountain between heaven and earth, and is among the most discouraging hindrances to sinners from seeking the kingdom of God, and engenders bondage and gloominess to the saints. Its influence is felt throughout the Christian world, even where it is least suspected. Its first link is total depravity. Yet are there thousands of precious saints in this system."

He continued to preach for the Presbyterian churches of Cane Ridge and Concord with considerable success for several years, during which time those strange religious exercises known as the "Jerks," began to manifest themselves in that part of Kentucky, and in his own congregation. In 1801, July 2d, he was married to Elizabeth Campbell, of Mulenburg, Ky. Soon after, a great meeting came off at Cane Ridge. Of this meeting he says:

"This memorable meeting came on Thursday or Friday before the third Lord's Day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. The sight was affecting. It was judged by military men on the ground, that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time, in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it,—

of one mind and one soul, and the salvation of sinners seemed to be the great object of all."

For a full description of this meeting, and others that followed, and the strange religious exercises that characterized them all, we refer the reader to the "Biography of Elder Stone," by Elder John Rogers.

This state of things was not allowed to continue long. The sticklers for Calvinism complained of Stone and others for preaching anti-Calvinistic doctrines, and finally the matter was brought before the Synod at Lexington, Ky., in 1803. Finding that the Synod would most likely decide against them, B. W. Stone and four others withdrew from their jurisdiction (not their communion), and sent in their protest to the proceedings. The Synod, however, proceeded to pass on them the sentence of "suspension," for the crime of departing from the doctrines of the Confession of Faith, notwithstanding B. W. Stone had only promised to "receive it so far as he found it consistent with the word of God"!

Soon after he called his congregations together, and informed them he no longer sustained to them the relation of pastor, and though he should continue to preach among them, it would not be to build up Presbyterianism, but the Redeemer's kingdom. He and his companions formed immediately what they termed the "Springfield Presbytery," and went on for about one year preaching and constituting churches. But discovering that it savored of partyism, and was building up sectarianism, they immediately gave it up, and with all "man-made creeds, they threw it overboard, and took the name CHRISTIAN,—the name given by divine appointment first at Antioch." Elder Stone says:

"Having divested ourselves of all party creeds and party names, and trusting alone in God, and the word of his grace, we became a by-word and laughing-stock to the sects around us; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers were multiplied."

CHAPTER II.

LAST WILL AND TESTAMENT.

THE Presbytery of Springfield, just before it expired, made its last will and testament, which is quite a curiosity in its way. But it shows what advancement the Presbytery had made in the knowledge of the truth, and the principles of reformation. For the satisfaction of such of our readers as may not have seen this remarkable document, we here insert it, together with the witnesses' address:

THE LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY.

For where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth; but now he hath promised saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which can not be shaken may remain.—*Scripture.*

LAST WILL AND TESTAMENT, ETC.

THE PRESBYTERY OF SPRINGFIELD, sitting at Cane Ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is very uncertain, do make and ordain this our last Will and Testament, in manner and form following, viz.:

Imprimis. We *will*, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

Item. We *will*, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

Item. We *will*, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt *the law of the Spirit of life in Christ Jesus.*

Item. We *will*, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron.*

Item. We *will*, that the church of Christ resume her native right of internal government,—try her candi-

dates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of trying those *who say they are apostles, and are not.*

Item. We *will*, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering, without a written *call* or *subscription*—admit members —remove offenses; and never henceforth *delegate* her right of government to any man or set of men whatever.

Item. We *will*, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We *will*, that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item. We *will*, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We *will*, that the Synod of Kentucky examine every member who may be *suspected* of having departed from the Confession of Faith, and suspend every

such suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of Gospel liberty.

Item. We *will*, that Ja—— ——, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy *partyism.* We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we *will*, that all our *sister bodies* read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery,
June 28th, 1804. } L. S.

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE, } *Witnesses.*

THE WITNESSES' ADDRESS.

WE, the above named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.

Their reasons for dissolving that body were the following: With deep concern they viewed the divisions and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While they were united under the name of a Presbytery, they endeavored to cultivate

a spirit of love and unity with all Christians; but found it extremely difficult to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a temptation was laid before those who were connected with the various parties, to view them in the same light. At their last meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and the Prophets, of which Christ himself is the chief corner-stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties—sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world. But though dead, as above, and stript of their mortal frame, which only served to keep them too near the confines of Egyptian

bondage, they yet live and speak in the land of Gospel liberty; they blow the trumpet of jubilee, and willingly devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their counsel, when required; assist in ordaining elders, or pastors,—seek the divine blessing,—unite with all Christians,—commune together, and strengthen each others' hands in the work of the Lord.

We design, by the grace of God, to continue in the exercise of those functions which belong to us as ministers of the Gospel, confidently trusting in the Lord, that he will be with us. We candidly acknowledge, that in some things we may err, through human infirmity; but he will correct our wanderings, and preserve his church. Let all Christians join with us, in crying to God day and night, to remove the obstacles which stand in the way of his work, and give him no rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the Gospel.

Thus far the Witnesses of the Last Will and Testament of the Springfield Presbytery. Why the work alluded to above, on the subject of church government, never made its appearance, the writer is not advised. Perhaps the Shaker difficulty, which shortly after this time arose, was the cause; as it is known that Dunlavy and M'Nemar, two of the Witnesses, were carried away with that miserable delusion; and also, that shortly after their defection from the cause, Marshall and Thompson began to look back, and subsequently joined the Presbyterians again.

CHAPTER III.

HIS IMMERSION.

Some time after the new organization had been inaugurated, he became dissatisfied with his "Infant Sprinkling." He says:

"The brethren, elders and deacons, came together on this subject; for we had agreed previously with one another to act in concert, and not to adventure on any thing new without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely, and according to their conviction of right—and that we should cultivate the long-neglected grace of forbearance toward each other—they who should be immersed should not despise those who were not, and *vice versa*. Now the question arose, who will baptize us? The Baptists would not, except we united with them; and there were no elders among us who had been immersed. It was finally concluded among us, that if we were authorized to preach, we were also authorized to baptize. The work then commenced; the preachers baptized one another, and crowds came, and were also baptized. My congregations very generally submitted to it, and it soon obtained generally, and yet the pulpit was silent on the subject. In brother Marshall's congregation there were many who wished baptism. As brother Marshall had not faith in the

ordinance, I was called upon to administer. This displeased him, and a few others.

"The subject of baptism now engaged the attention of the people very generally, and some, with myself, began to conclude that it was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents. I remember once about this time we had a great meeting at Concord. Mourners were invited every day to collect before the stand, in order for prayers (this being the custom of the times). The brethren were praying daily for the same people, and none seemed to be comforted. I was considering in my mind what could be the cause. The words of Peter, at Pentecost, rolled through my mind, 'Repent and be baptized, for the remission of sins, and you shall receive the gift of the Holy Ghost.' I thought, were Peter here, he would thus address these mourners. I quickly arose, and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never fully led, until it was revived by brother Alexander Campbell, some years after."

In 1809 his first wife died, and his only son by her, Barton Warren, also died, leaving him with four little daughters, the eldest not more than eight years old. October 31st, 1811, he was married to Celia W. Bowen, near Nashville, Tennessee, cousin to his former wife. After a brief residence in Tennessee, he returned to Kentucky, and for a time was engaged in teaching a school in Lexington, and preaching of Sundays. While thus engaged he studied the Hebrew language under a Prussian doctor, a Jew of great learning and ability.

Soon after he was chosen principal of the "Rittenhouse Academy," in Georgetown, Kentucky. In his

new location he succeeded well, both as a teacher and a preacher; yet he was induced to resign his position in the Academy, and devote all his time to evangelizing, and great success followed his labors. About this time (1823) Elder Alexander Campbell visited Kentucky. His debate with W. L. Macalla, and subsequent preaching, caused great excitement in Kentucky, and other States. Brother Stone says:

"When he (A. Campbell) came into Kentucky, I heard him often in public and in private. I was pleased with his manner and matter. I saw no distinctive feature between the doctrine he preached and that which we had preached for many years, except on baptism for remission of sins. Even this I had once received and taught, as before stated, but had strangely let it go from my mind, till brother Campbell revived it afresh. I thought then that he was not sufficiently explicit on the influences of the Spirit, which led many honest Christians to think he denied them. Had he been as explicit then, as since, many honest souls would have been still with us, and would have greatly aided the good cause. In a few things I dissented from him, but was agreed to disagree.

"I will not say there are no faults in brother Campbell; but that there are fewer, perhaps, in him, than any man I know on earth; and over these few my love would throw a vail, and hide them from view for ever. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this reformation of any man living. The Lord reward him!"

In 1826 Bro. Stone commenced the publication of a religious monthly periodical, put up in pamphlet form, of twenty four pages per number, called the "Christian Messenger." It had a good circulation, and no doubt

did great good in spreading abroad the knowledge of the truth. At the end of six years, or in 1832, Elder John T. Johnson became co-editor of the Messenger with him, and so continued till Bro. Stone removed to Illinois. Just before J. T. Johnson became co-editor of the Messenger, a union was effected between the Christians with Bro. Stone, and the Reformers, so called, who had come off from the Baptists in Kentucky through the labors of A. Campbell, and those with him. They occupied the same foundation, and could not do otherwise than unite together when they came to understand each other. And to cement and make permanent this union, two distinguished Elders were chosen to ride through the churches and labor together. John Smith, formerly a Baptist, and John Rogers of the Christian body. The union has been permanent. Of this union Bro. Stone says: "They (the Reformers), held the name *Christian* as sacred as we did — they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life."

CHAPTER IV.

HIS REMOVAL TO ILLINOIS, AND DEATH.

In the fall of 1834, Elder Stone moved his family to Jacksonville, Illinois. Here he continued the publication of his "Messenger," associating with him as co-editor, Elder D. Pat. Henderson. In 1841 he was stricken with paralysis, which seriously affected him, and made him a cripple to the close of his eventful life.

In the latter part of May, 1843, in company with his son Barton, and youngest daughter, Elder B. W. Stone commenced his last visiting and preaching tour through the States of Indiana, Ohio and Kentucky. Many interesting and touching incidents occurred on this journey through the churches which we can not introduce here. They may be found in Bro. Rogers' biography of Elder Stone.

After his return to Illinois he resumed his labors as editor of the "Messenger," with energy and spirit, and on the 3d day of October, 1844, the good old man with his excellent Christian wife and youngest son, started on his last tour through Missouri. Bro. T. M. Allen thus describes the closing scene of his public career:

"In the month of October, 1844, Elder Stone made his last visit to his children, relatives, and friends in Missouri. On the 19th (Saturday), of that month, he reached Bear creek, where the brethren were assembled

in annual meeting. Here he had the pleasure of being greeted by many of his old Kentucky brethren and friends. He was quite debilitated, and being in feeble health, he soon left the meeting-house, and did not return until Monday, the 21st. He was laboring under his paralytic affection, and was otherwise very feeble: but he took the pulpit and made his last public effort in the cause of God and man. It was, like all his efforts, able and interesting. But appearing firmly impressed with the belief that it was an effort that would close his public career, he was unusually solemn and impressive. He spoke as if tottering over the grave. His comfort and instructions to Christians—his advice and warning to sinners, will never be forgotten. All were weeping around, and hung with breathless silence and profound interest on the solemn and interesting words that fell from this venerable man of God, now almost worn out in the best of all causes. His great age, his whitened locks, his feeble frame, his deep and ardent piety, his pure morality and unblemished character, together with his great ability as a Christian teacher—the presence of many of his friends, who had known him almost from the beginning—all conspired to make his last sermon unusually solemn. Thirteen additions were obtained, mostly on that day. The congregation with weeping eyes, and hearts of love for Elder Stone, gave him 'the parting hand,' and bade him a long, long farewell. Thus usefully and interestingly closed the eventful public career of this excellent man of God. He spent a day or two with his son, Dr. Stone, and left quite unwell for his home in Illinois. He could get no further than Hannibal, on the Mississippi river, where he breathed his last in peace, at his son-in-laws', Capt. S. A. Bowen's."

We also insert several notices of the death of Father Stone, which show how calmly and resignedly he closed his earthly warfare, and with what peace of mind he crossed the "dark valley of the shadow of death:"

"Died, on Saturday morning at 4 o'clock, November 9th, 1844, at the residence of Capt. Samuel A. Bowen, in Hannibal, Missouri, BARTON WARREN STONE, an Elder in the Church of Christ and senior editor of the 'Christian Messenger,' at the advanced age of 71 years, 10 months and 16 days.

"It is seldom we are called upon to record the death of one so much beloved, so highly gifted, or so eminently pious. It is not indeed possible to determine the immense number whose hearts will mourn at the annunciation of this dispensation of the providence of God; and who will stop to shed a tear over the memory of the departed. Although beloved, revered and admired, he has gone to that bourne from whence no traveler returns. Death knows no tender tie, and values no earthly veneration. The lofty and the low, the gifted and the rude, the righteous and the wicked, the philanthropist and the misanthrope, the sire and the son, alike must bow to the king of terrors, and go down 'to the house appointed for all the living.'

"It is vain to speak of the character of Barton W. Stone in this short sketch. History, faithful to her trust, will fill full many a page with his golden deeds, while to eternity will be left the task of unfolding in many volumes the richness of his untarnished character.

"It would be useless here, to sketch his biography, or schedule his many virtues as a father, as a friend,

as a Christian. None stood more conspicuous, in every relation and in every walk of life.

"His entire life has been made up of tenderness, amiability and love. As a husband he was fond, indulgent, kind. As a father, he was mild, affectionate, impartial. As a brother, faithful; as a friend, ardent and unwavering.

"During his entire maturity, it might be truly said, 'he went about doing good.' The cause of his Saviour was nearest his heart, in youth, manhood, and old age. Christianity was his theme in life—his comfort in death.

"A short time before his decease, he was on a visit to his children in Missouri, in company with his wife and youngest son. He visited many of the churches, and preached with the force and zeal of youth. As if foreseeing his speedy dissolution, he would take the last farewell of his brethren, to meet no more 'till setting suns conclude in endless day.' These partings were made the more solemn because of his faithful warnings and heartfelt exhortations.

"As he was returning home, his last illness was induced by the inclemency of the weather, and for many days he suffered the most intense pain, without a murmur; and although his sufferings were so intense, his mind never wavered, but remained firm and unimpaired. Although well assured that death was rapidly untying the cords of life, he conversed most freely of his change, with the composure of a Christian philosopher. On Friday the 8th, he was visited by Elder Jacob Creath, of Palmyra, Missouri; and when asked by him if he feared to die, he replied 'no, my religion has not been the result of mere excitement, nor am I

now excited; I know in whom I have believed.' He then said, 'Lord Jesus, into thy hands I commit my spirit.' He remained perfectly composed until the last moment, and although he suffered the most excruciating pain of body, no inappropriate reply, or expression indicative of an unbalanced mind, ever passed his lips.

"He called his family around him, and admonished them individually, as he had been accustomed when in health, to fill the various relations they occupied, with honor to themselves and to the glory of God. He told his bosom companion, 'not to grieve, but to go home and show the world, how a Christian mother could bear such a heavy loss.' He told her 'never to neglect family prayer,' and further said to her, 'tell my brethren their religion is of no avail, unless it leads them to the family altar.'

"He urged his daughters, Amanda, Polly, and Catharine, to set good examples before their families, and bring up their children in the nurture and admonition of the Lord.

"He was known to weep only when his son and daughter arrived, at separate times, during his illness, from Jacksonville, Illinois. He spoke to his son Barton, urging him most affectionately, and in the most solemn manner, never to abandon the ministry, but to continue faithful unto the end, and warn sinners to prepare for a dying moment.

"To his son Samuel, he said, 'My son, may the blessings of Abraham's God be upon you, for your tenderness to me.' He then solemnly warned him, and exhorted him to obey the Lord Jesus, and prepare to meet him in Heaven.

"All the friends around him were addressed indi-

vidually as their conditions would appear to require, with the solemnity of the eternal world.

"Bro. D. T. Morton (his physician) remarked to him, 'Father Stone, you have been much persecuted on account of the peculiarities of your teaching. Are you willing to die in the faith you have so long taught to others?' He replied, 'I am. During my long life, I may have had some errors on minor points, but in the main, I conscientiously believe I have taught the truth, and have tried to live what I have preached to others. But it is not by works of righteousness that I have done, but according to his mercy he saved me, by the washing of regeneration, and the renewing of the Holy Spirit, which he shed on me abundantly through Jesus Christ. It is of grace, it is all of grace.' There was then sung for him a favorite song, which he so often sung with brother J. T. Johnson:

'Farewell, vain world, I'm going home,
My Saviour smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day.'

"While the song was being sung, a heavenly serenity was on his countenance. He gazed on the upper world, as if he saw the Son of God at the right hand of the Father, and was listening to the angels tuning their voices and joining the eternal choir, and then most distinctly repeated the verse:

'Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there.'

"He then called for his son Barton to come to him, and in a few minutes breathed his last, with his head leaning on his shoulder, without a struggle or a moan. 'Blessed are the dead that die in the Lord.'

'Thou art gone to the grave, but we will not deplore thee,
Tho' silence and darkness encompass the tomb;
The Saviour has passed thro' its portals before thee,
And the lamp of his love is thy guide thro' the gloom.

'Thou art gone to the grave, we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Saviour has died.

'Thou art gone to the grave—but its mansions forsaken;—
Perhaps thy tried spirit in death lingered long;
But the sunshine of Heaven beamed bright on thy waking,
And the song which thou heardst was the seraphim's song.

'Thou art gone to the grave, but 'twere wrong to deplore thee,
Since God was thy ransom, thy guardian and guide;
He gave thee, and took thee, and soon will restore thee,
Where death hath no sting since the Saviour hath died.'

"Yes, God 'gave thee' to the world—to the Church. And having faithfully served thy generation, He has taken thee from toil and suffering to thy reward, and soon will he restore thee to thy pious friends from whom death has separated thee for a time. And then, Oh glorious thought, we shall separate no more forever."

Two days after the death of the venerable Stone, Elder Jacob Creath, Jr., wrote an account of his decease to brother Campbell, which appeared in the December number of the "Harbinger," for 1844. We have great confidence in this account, so far as it presents the statements of this venerated man in his last interview with brother Creath. It does honor alike to the head and heart of the writer. The following is the notice referred to, with A. Campbell's remarks prefixed and appended.

"I have just been reading a very feeling obituary notice from the pen of our brother Jacob Creath, of Missouri, of the decease of our most amiable and vener-

able sister Johnson, consort of Major Johnson, of Mississippi, whose excellent memory is to me most precious, when I received from him the following notice of the death of our much admired and beloved Elder Barton W. Stone. Brother Creath, I presume, had not seen the obituary notice of sister Johnson, copied into our September number, from the graphic pen of our much beloved brother Matthews; which of course supersedes the necessity of the very apposite and impressive notice he has kindly sent us. But we give way to the very detailed notice of the last moments of this venerated and venerable Editor." Thus far, A. Campbell.

PALMYRA, *November* 11*th*, 1844.

Bro. Campbell—On Saturday morning, the 9th inst. at 4 o'clock, departed this life, our venerable and beloved brother STONE, at Hannibal, on the Mississippi river, in Marion county, Missouri, at the residence of his son-in-law, Capt. Samuel A. Bowen. He had been to the annual meeting in Boone county, near Columbia, Missouri, and was returning home. While at meeting he was attacked, but was able to preside on Monday, and deliver a discourse, which he regarded as his last discourse. Indeed, from the time he left home, he apprehended that he would never return. His complaint was inflammation of the bowels. He sent for me on Thursday, the 7th, to visit him. Being confined to bed through indisposition, I did not see him till the 9th.* He suffered much without murmuring. He was quite rational, though evidently dying,

* This notice represents Brother Creath as visiting Father Stone on the 9th of November; but as he died on the morning of the 9th, at 4 o'clock, it is most likely it was on the 8th that he was with him. The first or preceding notice says it was on the 8th. This, to be sure, is a small matter, still accuracy is desirable.

when I saw him. After prayer and singing a hymn, I asked him if he felt any fear at the approach of death. "Oh no, Brother Creath," said he, "I know in whom I have believed, and in whom I have trusted; and I am persuaded he is able to keep that I have committed to him. I know that my Redeemer lives. All my dependence is in God, and in his Son Jesus Christ." He quoted sundry passages, and commented on them. "But," said he, "my strength fails, but God is my strength and portion forever."

He exhorted his friends and the family to live like Christians,—to obey the Saviour, and prepare to meet him in eternity. I observed that I almost envied his situation, and desired that my last end should be like his. "Brother Creath," said he, "if so great and so holy a man as Paul was afraid that he might be a cast-away, may not so frail and poor a man as I fear too? But my God is good and merciful, and my Saviour is strong and mighty to save me." He continued in the same strain till his strength failed, and I had to leave. Bidding him farewell, he said, "God bless you, my brother. I hope to meet you in heaven."

Kindly and faithfully attended by his relatives, friends, and physicians, he continued to converse with them; and when asked by Dr. David Morton what he thought of the doctrine he had been preaching, he promptly responded that he believed it to be true. "We may, indeed," said he, "hold some erroneous opinions, but in the main, we are right,—for to err is the lot of frail humanity." In a little time after I left, he requested to be placed in an arm-chair, where, after smoking his pipe, and conversing on the love of God, on reclining his head on the shoulder of his son Barton, he fell asleep in the Lord.

Thus expired, as he had lived, this decided, intelligent and devout Christian, who had for forty years [full fifty] professed the Christian faith. He was interred in his own locust grove, where repose his remains till the morning of the resurrection.

Thus far, Elder Jacob Creath, Jr.

The following are Brother Campbell's remarks, appended to the obituary written by Brother Creath:

"Elder Stone's history we hope will yet be given at considerable length. Though much engaged in controversy, and much opposed, he seems never to have lost a good and persuasive spirit; and while represented as very heterodox, on some vital matters, by his quondam Presbyterian brethren, his good character and benevolent spirit extorted from them the confession that 'his life was sound, though his doctrine was not.' In the heat of controversy he may, indeed, like most other men, have been carried too far on some points; still he was the honored instrument of bringing many out of the ranks of human tradition, and putting into their hands the Book of Books, as their only confession of faith and rule of life, and will no doubt, on this account, as well as others, long continue to be a blessing to those who, by his instrumentality, have already been, or may hereafter be, translated into the fullness of the blessings of the Gospel of Christ. A. C."

We shall next present the reader with the excellent letter of Dr. D. T. Morton, the attending physician of the venerable Stone, in his last illness. The writer has not the pleasure of a personal acquaintance with the Doctor, but this letter certainly does great credit

both to his good sense and good feeling. The following is a copy of the letter ("Christian Messenger," Vol. 14, No. 8):

HANNIBAL, Mo., Dec. 4, 1844.

Bro. Henderson:—I have thought for several weeks of writing you concerning the departure of that time-worn and heaven-honored saint, your associate editor, Elder BARTON W. STONE, who fell asleep in Christ, on Saturday morning, the 9th of last month, at 4 o'clock, at the residence of his son-in-law, Capt. S. A. Bowen, of this town.

I esteem it as one of the greatest privileges of my life, to have been permitted to witness the bright display of faith and hope, patience and resignation, manifested by him during a series of painful paroxysms, more lingering and acute than ordinarily falls to the lot of expiring mortals. Notwithstanding his body was racked with torturing pain, his mind was calm and unbeclouded to the last moment of his existence, and seemed constantly communing with God, or breathing forth in accents of love, to the numerous friends who surrounded his bed, such exhortations as I have seldom heard, and hope never to forget.

I had much conversation with him, and among the many questions asked him, the following is one: "Father Stone, you have been much persecuted on account of the peculiarities of your teaching—I now ask you if you wish to die in the same faith in which you have lived?" He replied distinctly and audibly, "I do," and added, "that we may have errors I will not deny; but in the main, I am satisfied we are right," and exhorted us to continue faithful.

Conformably to his wish, we were often permitted

to join with him in prayer. I was struck with the fact that music seemed to soothe his pain, for usually, while we sung, he appeared to enjoy a respite from his sufferings. He lectured all around him—his children and grandchildren, his brethren and friends, his physicians, shared liberally in his kind advice and wholesome instruction. Though in obedience to the laws of mortality, he fell, he fell covered with glory, yea, he triumphed in death.

I saw his body the morning after his pious spirit had returned to God who gave it, and his countenance presented the aspect of composure and resignation in death, which marked his temper through a long, laborious, and useful life. But he is gone, and we are left to mourn, on our own and the world's account, that such a man should ever die.

While beholding his sufferings, the question involuntarily suggested itself to my mind, Why does our kind heavenly Father, in whose service he spent his life, permit his aged and faithful servant thus to linger in torturing pain to the close of life? The next moment perhaps found me enraptured with admiration at his patience and resignation—thus furnishing to myself an answer to the query. For had not Abraham believed the word of the Almighty, and Father Stone not died with lingering pain, we could never have been exhorted by the faith of the one, nor encouraged by the patience of the other, when surrounded by similar trying circumstances.

But he rests in peace, and may our heavenly Father enable us all to live in peace, that the God of peace may bless us with every needed good. And may you, my dear brother, be abundantly blessed in your work

of faith and labor of love, is the sincere prayer of yours, in the hope of a heavenly inheritance.

DAVID T. MORTON.

The following is an extract from a letter to D. P. Henderson, from Thomas M. Allen, written shortly after the death of B. W. Stone, and with reference to that event and other matters connected with it.

Thomas M. Allen was one of Father Stone's oldest, most decided, influential and devoted friends. He loved B. W. Stone with the affection of a warm-hearted son, and indeed in the Gospel he was his son. His love was reciprocated. For, in his esteem he stood perhaps first, certainly among the very first in the list of his very numerous and devoted friends. But I will not detain you longer from the extract.

BOONE COUNTY, MO., Dec. 5th, 1844.

Bro. D. P. Henderson:—Our beloved Father Stone has gone to heaven. Dear old brother, he was truly one of the excellent of the earth. I doubt whether there ever was a purer, better man than Elder B. W. Stone. His entire life was little else than a practical commentary on the pure faith and morality of the Gospel he professed. While many have denounced him for heresy, all, I believe, concede the fact, that the meekness of his temper, quietness of his spirit, his humility and morality were those of a Christian. Well, that is enough. For *only* a good man out of the good treasure of his heart could bring forth such good fruit.

He is now in eternity, and has to do with a Being whose ways are not man's ways, and will reward all according to the deeds done in their bodies; and if

Bro. Stone was not prepared for the plaudit, "Well done, good and faithful servant," I question whether there lives a being on earth who is.

Those who are now pleading for the union of Christians upon the Bible alone, are as much indebted to Elder Stone, if not more so, than to any other man. I regarded him as the uniting link between the *old* and *present* state of things. Truly do I sympathize with his wife and family, and his numerous brethren and friends throughout this great nation. For well may it be said of him, that he was great in goodness. But ten such sheets would not be sufficient for me to give vent to my feelings and judgment, in doing justice to the memory of Bro. Stone.

My principal object in this communication is to ascertain whether Bro. Stone left a memoir of his life, or any thing for the press, to be published after his death. I have understood he did; and if so, whether that embraces copious extracts from his numerous productions on the many important subjects on which he wrote. From Bro. Stone's extreme modesty, I fear he has omitted much that ought to go in a work of that kind. In that event, I am anxious to have it supplied by a large appendix.

I want it seen that his object has ever been *truth*—the union of Christians—the salvation of sinners—and not the founding and building up of another sect.

Your brother,

T. M. Allen.

Thus passed away, in a good old age, one of the purest spirits of earth. He died at his post, full of fruit. As a ripe shock of corn he was gathered into the granary on high. Nobly had he fulfilled the task

assigned him by his Lord—he had finished his work. During his long and eventful life, he had kept the crown in view. His pathway was rugged sometimes, and very difficult, but faith gave him the victory over every enemy. He fought a good fight, and finished his course with joy, and henceforth is laid up for him the crown of life. The happy results of his toil and labors in the cause of Christ can never be fully known till all the redeemed shall be brought home to glory. Father Stone may look upon those saved by his instrumentality as they march along the streets of the New Jerusalem, clothed in pure and white garments, and say, "You are my crown of rejoicing, that I have not run in vain, nor labored in vain." The Lord keep us all humble!

CHAPTER V.

AN ADDRESS TO THE CHURCHES.

DEAR BRETHREN:—I once thought and published to the world, that I never expected to appear again as a writer in public; but a desire for your good, and the advice of many of my brethren in the ministry, have induced me once more to take up my pen.

For what many of us have esteemed precious truths by which our souls have been edified in Christ Jesus, we have been severely censured by our brethren of every name, and driven from their communion as intolerable heretics. You well know the flood of opposition which has been poured forth against us, and is yet pouring. I am sorry to say, that opposition has not been so well directed as to answer any valuable purpose. It has rather tended to irritate and bewilder, than to convince and reclaim. We are not to be driven from our sentiments by bare assertions—ill-natured scurrility—heretical names, nor pathetic lamentations. These substitutes for argument have been frequently tried; but to me and many others, in vain. Should we be in an error, such things have a direct tendency to establish us in it. I should be in a fair way to receive conviction by a candid acknowledgment of the weight of my argument, should it be specious, than by scores of assertions of its error, or by evasive shifts to elude its force, or by artful endeavors to veil it by sophistry, or by eloquent trifling.

We have borne the opposition against us with tolerable patience. But on a retrospect I fear we have sometimes deviated from that charity, "which suffereth long and is kind—which envieth not—vaunteth not itself—is not puffed up—doth not behave itself unseemly—seeketh not her own—is not easily provoked—thinketh no evil—beareth all things—believeth all things—hopeth all things—endureth all things."

Zeal in a good cause is certainly commendable and right; but zeal, untempered with charity, meekness and knowledge, is a dangerous thing. It was this that kindled the flames of the Inquisition, and smiled at the tortures and groans of burning saints.—It was this that led Mary of England, with her humble servants, to bathe their hands in the blood of innocence. It was this that so frequently crimsoned the earth with the blood of martyrs. It was even this that killed the Lord of glory and his inspired apostles. The mischiefs done by it are incalculable. Angry debates—bloody strifes—cruel persecutions—divisions of Christians, etc., originated from this untempered zeal. If in this we have erred, as others, may our merciful God forgive us, and preserve us in future from such offenses!

Being well convinced of the fallibility of mortals—seeing the fluctuations of the great and good men among us from system to system, and then reverting to the relinquished system—viewing the confidence of every sect in the rectitude of their peculiar doctrines, and all believing and declaring they are honest—hearing every party pronouncing us wrong, and joining their general voice against us—seeing these things I determined to re-examine my views of the Gospel. I have no interest in being wrong. Upon the rectitude of my faith and practice, my eternal interests depend;

and the interests of many, I believe, are deeply involved in mine.

I pay deference to the judgment of the great and pious men who have lived before us, or contemporary with us. But great and good men have differed. Therefore from the Bible I wish to draw my sentiments, and by the Bible to have them judged.

It is well known to you that there are many reports of a heretical nature in circulation against us as a people, and especially against us your ministers, which I think are without any just grounds. With these reports the more credulous shield themselves against the plainest truths of the Gospel when preached by us, or fly from us as incarnate fiends—these have not only dissolved with many the sacred ties of Christian love, but have even destroyed the bonds of natural friendship for us—and by these the ears of many are stopped, and the heart hardened against the melting voice of mercy. Besides these common effects, the weak and fearful among ourselves are sometimes staggered, and checked in their progress to heaven. From attention to these reports, a stranger to us would be induced to think that we had denied every essential or fundamental doctrine of Christianity.

It is true we have ventured to deny what is termed the orthodox explanation of some very popular doctrines. But will any candid man say, that this is a denial of the doctrines themselves? Should any say, we deny their explanation of such doctrines, they would speak correctly. For instance: Calvinists say, the Methodists deny election, Methodists deny the charge and say, they believe in election. Had Calvinists said, the Methodists deny our explanation of that doctrine, they would have spoken the truth.

The doctrines of the Bible, we believe, have never divided Christians; but human opinions of those doctrines without charity, have always done the mischief. Man, poor, ignorant man, would dictate to the consciences of his fellows, and if they do not receive his *dogmas* or opinions, they are branded with the odious names of *heretic*, *infidel*, etc., and their names and sentiments are trumpeted abroad, distorted, misrepresented and blackened—for what purpose? Professedly to promote the interests of religion—but intentionally, I fear, with many, just to excite the popular clamor and indignation against them, and to raise themselves on their ruins.—Poor, weak man wishes the world to believe him infallible. If not, why so tenacious of untenable principles? Why not abandon them when proved to have no foundation in truth? Why not relinquish them when refuted with the clearest evidence? It must be because he can not brook the idea of being accounted a fallible man. Yet all but the Pope of Rome, and a few of his degenerate sons in our day, disclaim infallibility, at least in words.

Believing mankind to be fallible creatures, we therefore feel a spirit of toleration and union for all those Christians who maintain the divinity of the Bible, and walk humbly in all the commandments and ordinances of the Lord Jesus Christ, and who live by faith in his name, though they may hold opinions contrary to ours. We wish others to exercise the same spirit toward us, that we might be mutually edified—that the interests of our Redeemer's kingdom might be advanced—and that foul blot upon Christianity, *the division of Christians*, might be wiped away, and thus a powerful weapon against revelation be wrested from the hand of infidelity. We ardently desire to see this spirit universally

prevail throughout the churches of the various denominations. And in order to clear the way on our part, I will endeavor to satisfy inquiries respecting those doctrines, which report says, some of us hold.

I doubt not that, as with others, so with us, there are ignorant and unguarded persons, who give false statements of doctrines held by the society with which they are particularly connected; but candor forbids us to impute such to the whole society. We do not wish to conceal from the world that there are Calvinists and Arminians in many doctrines in our communion, and yet we live in the closest bonds of Christian union. In this we rather glory; because we see the practicability of Christians living together in love and union, who differ in opinions. This has been considered almost impossible for ages past; hence the long but vain practice of church and state to enforce uniformity by laws and penalties, on the professors of Christianity. To force a man to believe contrary to his convictions, is impossible. He may hypocritically profess what he secretly disbelieves.

Having made these general observations, I proceed to state my views of those doctrines, said to be denied by us.

SECTION I. OF TRINITY.

That there is but one living and true God, is a plain doctrine of revelation. "We know that an Idol is nothing in the world, and that there is *none other God but one*. For though there be that are called Gods, whether in Heaven or in earth (as there be Gods many and Lords many). But to us there is *but one God*, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and

we by him." 1 Cor. viii: 4—6. Also Deut. vi: 4. Mark xii: 29, etc.

This doctrine is also contained in the creeds of every sect of Christians with whom I am acquainted. "There is but one only living and true God, who is infinite in being and perfection, without body, parts or passions." Conf. Fth. chap. 2, sec. 1st. There is but one living and true God, everlasting, without body or parts. Meth. Dis. chap. 1, sec. 2.

If then all agree, that there is *but one only* living and true God; all must agree that there are not two or three such Gods. If all agree that this *one only* God is *an infinite spirit without parts*; all must agree that this infinite spirit is not a compound of two or three spirits, beings, or Gods. These things are abundantly evident, concerning which there can be no dispute.

The word *Trinity* is not found in the Bible. This is acknowledged by the celebrated Calvin, who calls the Trinity "a popish God, or idol, a mere human invention, a barbarous, insipid, and profane word; and he utterly condemns that prayer in the litany—O holy, glorious, and blessed Trinity, etc., as unknown to the prophets and apostles, and grounded upon no testimony of God's holy word." Admon. 1st. ad Polonus—Cardale's true Doct.—The language, like the man, I confess is too severe.

The doctrine of Trinity has long been a subject of endless controversy among theologists. I have thought the contest a war of words, while the combatants believed the same thing; seeing they all maintain the Divine unity. On this doctrine many things are said, which are dark, unintelligible, unscriptural, and too mysterious for comprehension. Many of these expressions we have rejected; and for this reason we are

charged with denying the doctrine itself. I shall state the doctrine, as generally stated and defended by our brethren, who oppose us, and give my reasons why I can not receive it.

It is commonly stated, that there are three persons in one God, of one substance, power and eternity. To me it is evident that they who maintain this proposition, do not—can not believe, that these three persons are three distinct spirits, beings or Gods, each possessed of the personal properties of intelligence, will and power; for this would not only contradict the Scriptures, but also those sections of their creeds just quoted, which declare that there is but one only living and true God, without parts. They must understand the term *persons* in God, not in the proper and common sense of the word *person;* but in such a qualified sense as to exclude the notion of three distinct spirits or beings. What this qualified sense should be, has long puzzled divines; and in no proposition are they more divided. The cause of this perplexity is obvious, because no idea of it is to be found in revelation nor reason. Revelation no where declares that there are three persons of the same substance in the *one only* God; and it is universally acknowledged to be above reason. Imagination has been set afloat, taking different courses in different men, and wandering through the unknown fields of eternity, infinity and incomprehensibility. Their labors have been great; but after all their vast excursions, they have ended in mystery.

Some think, that by the three persons in the one God, is intended his power, wisdom and love, personified. This is mere supposition, and wants the authority of Scripture. But should this be admitted, we should never know where to stop in forming persons

in the one God. With equal propriety we might personify every perfection of the Almighty. The most rigid Unitarians believe that power, wisdom and love are in the one God; but they object to the notion of calling them three persons in God.

Others, by three persons in God, seem to signify that the three persons are three offices in the one God, as Creator, Redeemer and Sanctifier. If this be granted, then upon the same principle we may multiply persons in Deity; for he sustains many other offices as king, judge, lawgiver, etc.

The doctrine, that there are three persons in one God, is principally founded on I John v: 7. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." From reading the context, it is plain, that the matter testified of, is that Jesus is the son of God. The Father testified this, when he spake from heaven, "This is my beloved Son, hear ye him." The Word or Son, testified the same by the many wonders he performed when incarnate. This also the Holy Ghost witnessed by the many miracles wrought through the Apostles. *These three are one.* They are one, or agree in their testimony; as, in the next verse, the three witnesses on earth *agree in one.* To say these three are one God, would contradict the original; for the word *hen*, translated *one*, is in the neuter gender, and can not agree with the word *God.* Nor is it correct to say, these three are one being; for Paul and Apollos are said to be one—I Cor. iii: 8. "Now he that planteth and he that watereth are (*hen*) *one.*" No one imagines that they were one being; but agree, that they were two distinct men engaged in one work, in one spirit. Our blessed Saviour prays the Father, that

all believers might be (*hen*) *one*, even as he and the Father were (*hen*) *one*. Now as all believers are not one substance nor one being; and as they are all one, *even* as the Father and Son are one; we must then conclude, that the Father and Son are not one substance, nor one being. This is further evident from John x: 30, "I and my Father are (*hen*) one, says Jesus. Yet in the same Evangelist he said, "*My Father is greater than I.*" John xiv: 28. If they were one substance, or one being, there could be no comparison; as *one* can not be greater or less than itself. The fact is, all believers are one in spirit, purpose, and mind—and this is the oneness which our Lord prayed they might have—this was the oneness of Paul and Apollos.—This appears to me to be the oneness of the Father and the Son.

The text, I John v: 7, the cause of so much altercation, has long been disputed, as being of divine authority. It is not found in Griesbach's Greek Testament, reckoned to be the most correct.—It is not found in the Syrian Christian's Bible, which Dr. Buchanan examined in the East.—Many learned men reject it, and even Dr. Doddridge doubts its divine authority. After all, I am unwilling to reject it; but am confident it can not establish the notion of three persons in one God.

The doctrine of a plurality of persons in the one God, is argued from the plural termination of the Hebrew word *Elohim*, translated *God*. As great stress is laid on this argument, I will particularly examine it. Here it will be necessary to introduce the rule in the Hebrew Grammar, by which we shall determine the point. "*Pluralis pro singulari positus, denotat magnitudinem, et excellentiam*"—which, literally translated,

is, "A plural put for a singular denotes greatness and excellency."—Robertson's Heb. Gram., p. 240.

Now, according to this rule, *Elohim*, God, is put in the plural; because the word expresses dignity and majesty. For the same reason, the Lord said unto Moses, "See, I have made thee *Elohim*, *a God* unto Pharaoh"—Exod. vii: 1. No one supposes, that because Moses was called *Elohim* in the plural, there must have been a plurality of persons in him; but he was so called because of his dignity and greatness. For the same reason Aaron called the molten calf he made *Elohim*—Exod. xxxii: 4, 8—wishing, by expressing it in the plural, to attach dignity and majesty to it, and by this means to excite reverence in the minds of its worshipers.

For the same reason, the Israelites called their idol *Baal-berith*, their *Elohim*, *God*—Judge ix: 33.—And the Philistines called their idol *Dagon*, in the plural, *Elohim*, *God*—Judges xvi: 22, 24. Also the idols Ashteroth, Chemosh, Milcom, Baalzebub, Nisroch, etc., though each is in the singular; yet each is called *Elohim*, God, in the plural—1 Kings xi: 32; 2 Kings i: 2, and xix: 37. No doubt that those idol worshipers expressed their particular idol in the plural, because of its supposed dignity, majesty and excellence.

Again, we will apply the same rule to the plural word *Adonim*, *master*. "And the servant put his hand under the thigh of Abraham, his *master*," his *Adonim* in the plural—Gen. xxiv: 9, 10, 51. So Potiphar is called Joseph's *Adonim*, *master*—Gen. xxxix: 2, 3, 7, 8, 16, 19, 20. So the captain of a guard was called in the plural *Adonim*, *lord*—Gen. xl: 7. So Joseph, the ruler of Egypt, was called *Adonim*, *a lord*—Gen. xlii: 30, 33, and xliv: 8. In all these places the plural is

used for the singular, according to the well known rule; because the word expresses dominion, dignity and greatness.

It would be unnecessary to multiply quotations. These surely are sufficient to prove to any unprejudiced mind, that the plural word, put for a singular, does not imply a plurality of persons. If it does, then there was a plurality of persons in Moses—in Aaron's calf—in each of the idols I have named—in Abraham —in Potiphar—in Joseph—and in the captain of Pharaoh's guard. There are surely none who will affirm it. If not, why, or how can they affirm, that there is a plurality of persons in the one God, because he is called *Elohim?*

Another argument, considered of great weight to establish the notion of a plurality of persons in the one God, is the use of the pronouns *us* and *our*, when applied to him. "Let *us* make man in *our* image"—Gen. i: 26. This and similar texts I shall hereafter explain, as addressed by the Father to the Son, "By whom he created all things." I therefore, for the present, wave the further consideration of it.

That the Scriptures speak of the Father, Son and Holy Spirit, is believed and admitted by Christians of every name; and that these three are *one* in some sense, I think, none will deny. My view of this oneness I have expressed a few pages back. If they are one in any other sense, I shall rejoice to know it.

It is possible that some, more attached to the unintelligible language of their ancestors than to the simple expressions of Scriptures, may retain notions or words contrary to what I have stated. They may so darken the doctrine by words without knowledge, as to bewilder and lose themselves, and then resolve it all

into mystery; and lampoon and bite their fellow Christians for not receiving their own inventions. But brethren, I hope "You have not so learned Christ, it so be ye have heard him, and have been taught by him, as the truth is in Jesus."

Others, with whom bigotry outweighs a thousand good arguments, may be deterred from receiving this view of trinity by being told that it savors of Arianism, Socinianism, or some other reputed heresy. These and such like names have driven many into opposite extremes, and kept them from that happy medium, where truth commonly lies. I know not what the real sentiments of Arius were, having never seen his writings; nor have I seen his sentiments, but through the coloring of his enemies. They, who will put themselves to the trouble of reading this address, will clearly see whose doctrines, mine or those of my brethren who oppose us, most savor of those just mentioned.

Others, who have labored through mazy volumes of scholastic learning on this doctrine, may be disposed to object to my view of it, because of its simplicity. They have been long taught that the doctrine was a high, incomprehensible mystery. However mysterious it may be, the Scriptures never call it a mystery. It is a term attached to it by man. The explanation of this doctrine, as given by some, is truly an incomprehensible mystery. They have said, "The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; and the Holy Ghost eternally proceeding from the Father and the Son." A part of this explanation is indeed a mystery, not found in revelation nor reason. We are told by some, that it is an evidence of an humble heart to believe it. Can any man believe it, whether he be humble or not?

They, who profess to believe nothing without testimony, can not; because the two last propositions are not in the Bible. They who profess to believe nothing before they understand it, can not. Therefore it is as incredible as it is incomprehensible. So it appears to me. But if others receive it as an article of their faith, I judge them not, nor reject them from the arms of charity. But to make it a term of Christian fellowship I think unwarrantable from the word of God. A person of a fruitful mind may form a very mysterious doctrine. For instance—He might affirm that the third person of trinity, the Holy Ghost, was an uncompounded compound of "seven spirits," or seven persons, all co-equal, co-essential, and co-eternal. To make this mystery pass for truth, he might run through heaven and earth to show how many other mysteries exist. He might find a mystery in the existence, the eternity, and infinity of God—in the connection of soul and body, etc. These mysteries, he might argue, are believed; and why not his mysterious doctrine too? The answer is, because these are revealed, but his doctrine is not;—these, though above reason, are not contrary to it; but his is both above and contrary to reason. If a doctrine be revealed, however mysterious it may be, I will humbly receive it. My reason shall ever bow to revelation; but it shall never be prostrated to human contradictions and inventions. Pious and good men have received such doctrines. God loves and pities them; and so will I.

SECTION II. OF THE SON OF GOD.

We have also been charged with denying the Son of God; or in other words, his divinity; than which, I think, there can be no charge more unjust. This I

hope to evince in the sequel of this section. The reason why we are thus charged, seems to be because we have differed from what are termed the orthodox opinions on this subject. My reasons for thus differing I feel bound to state; and then shall endeavor to exhibit my own views as plainly as I can.

There are three general opinions respecting the Son of God. One is, that he is the eternal Son of God—eternally begotten of the Father. Another is, that the Son of God never existed until he was born of Mary 1820 years ago. The third is, that the Son of God did not begin to exist 1820 years ago; nor was he eternally begotten; but that he was the first begotten of the Father, the first born of every creature; brought forth before all worlds; and in the fullness of time was united with a body prepared for him; and in whom dwelt all the fullness of Godhead bodily. This last opinion I profess to be mine.

In order to avoid obscurity in the investigation of this important subject, I will briefly notice the two former opinions, before I particularly state my own.

The first opinion is, that "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood were inseparably joined together in one person, without conversion, composition or confusion, which person is very God and very man, the only mediator between God and man."—Conf. Fth.,

chap. 8, sec. 2. In the same book he is called, "The eternal Son of God."—Lar. Cat., Q. 36, 37.

"The Son of God, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us."—Meth. Dis., Art. 2.

In these articles I find several opinions against which I object. If I misapprehend their true meaning, my brethren, who wrote and subscribe to the articles, will readily excuse me; for they themselves acknowledge the articles to be *mysteries*, therefore beyond their own apprehension.

That the Son of God was very and eternal God, and yet eternally begotten, is a doctrine to which I can not subscribe; because the terms eternal Son, eternally begotten, are not found in the Bible. As they are human inventions, by human reason they may be tried, without the imputation of impiety. According to the before cited articles, the Father and Son are one eternal substance. The voice of reason is, that the same individual substance can not beget itself, nor be begotten by itself. Therefore the substance of the Son was never begotten nor born. If it be granted, that the substance of the Son was eternal, and therefore never begotten; but still urged that the Son was eternally begotten; then it must follow that, what was eternally begotten had no substance, and therefore, was not a real being. This is virtually to deny the Son.

If language conveys ideas, it is plain that the act of begetting implies a previous agent; and that the agent and the act must precede the thing begotten; therefore the Son could not be eternally begotten.

If the Son be very and eternal God, and as there is but one only true God, then it will follow that the Son begat himself and was his own Father!—that he was active in begetting, and passive in being begotten. I would humbly ask the advocates for eternal generation, did the Son of God exist before he was begotten? If he did, he never was begotten at all—if he did not, he was not begotten from eternity; therefore not the very and eternal God. Did the Father from eternity beget a real, eternal being, or not? If the Son was a real, eternal being, then there must have been two real, eternal beings, the Father who begat, and the Son who was begotten; if not two real, eternal beings, then the real being of the Son is denied.

I again ask: Did not the Father send a real being, his own Son, from heaven into our world to save sinners? If a real being was sent from heaven, this being was either eternal or not—if eternal, it argues two eternal Gods; or that the same one God was sending and sent at the same instant—was active in sending and passive in being sent; which is impossible.

I am confident that the advocates for the doctrine that the Son was eternally begotten, do not, can not believe that a real, intelligent being was begotten from eternity; nor that a real, eternal, and intelligent being was sent into the world by the Father. What then was begotten from eternity? What was sent by the Father into the world? Will it be answered, that it was a personal property—a Divine perfection—a glo-

rious effulgence?—that this was the Son of God?—that this was very God? To say this, is certainly a denial of the Son, as a real, proper person; for no one can suppose that a property—a perfection—or effulgence, is a real intelligent being.

With the notion of the Son being very and eternal God, let us turn to Bethlehem, and humbly ask, Who is he that was born of the Virgin Mary? Our brethren, in the before-cited articles, say that the second person of trinity, very and eternal God, took man's nature in the womb of the Virgin, and of her was born. Is it possible that our brethren believe that the very and only true God, was born of Mary? And is Mary acknowledged by Protestants to be the mother of the eternal God? Tertullian says, that he would not believe that the sovereign God descended into the womb of a woman, though even the Scripture itself should say it.—Cardale's True Doc., page 484.

Let us turn to the cross and ask, who is he that suffers, bleeds and dies? The articles before quoted say, That the second person of trinity was united with our nature, that the two whole and entire natures, Godhead and manhood, were *inseparably* united, *never to be divided*, very God and very man in one person, who truly suffered, was crucified, dead and buried, to reconcile the Father to us. Hence we must conclude that the very God suffered, yea, *truly* suffered!—that the very and only one God was crucified! yea, was dead!—and buried too!!—and continued three days and nights under the power of death!—for the two natures, Godhead and manhood, are *inseparably united never to be divided*—therefore as the human body was in Joseph's tomb, so must be the Godhead too!—All this was done and suffered by the very God, say our brethren in the

forecited articles, to reconcile the Father to us! Here is certainly the notion of two distinct Gods held forth —the one an unchangeable God; the other a changeable one—the one a living God; the other a dead, buried one—the one reconciling; the other reconciled! But as all acknowledge that there is but one only *living* God; therefore we must conclude that the one that was dead was not that one only living and true God. And as all acknowledge the one only living and true God is *without passions*, therefore he that suffered such exquisite *passion* on the cross, was not the only living and true God.

All must acknowledge that the only true God can not suffer; for he was as happy during the suffering of Jesus, as he had been from eternity. I ask again, who suffered on the cross? Our brethren say that the Son was very and eternal God; then it follows that the Son did not suffer nor die; for very and eternal God can not suffer nor die. I repeat the question, who suffered on the cross? The answer must be, according to these opinions, not the Son of God who came from heaven, but a mere man, born of Mary thirty-three years before. How then is the love of God commended in his death? Let our brethren, who continually say that we deny Christ, and the virtue of his blood—let them beware lest they be found, at least in words, doing it themselves.

If the two natures, Godhead and manhood, be *inseparably united, never to be divided*, as our brethren say, why did the Son of God on the cross cry out, "My God, my God, why hast thou forsaken me?" Why did he say to the thief, "To-day shalt thou be with me in paradise," and yet his body in the tomb? How can we conceive of the Godhead lying with the manhood

in the grave? How can the Son, in the end of the world, be subject to the Father? If the natures be inseparably united, then his soul was dead and buried with the body. This is materialism.

It is also affirmed by our brethren, the Son of God "took to him a reasonable soul, as well as a true body." Sar: Cat. 2, 37.—That he took a reasonable soul, is a doctrine without a shadow of Bible proof; the contrary of which is plainly declared. "A *body* hast thou prepared me, Oh God"—Heb. x: 5. "The word was made *flesh*"—John i: 14. "Christ was the seed of David according to *the flesh*"—Rom. i: 2. "For as much as the children were partakers of flesh and blood, he also himself took part of *the same*"—Heb. ii: 16. If there is one text to shew that the Son of God took to himself a reasonable soul, I should be glad to know it.

Though the notions that the Son, the second person of trinity, was eternally begotten—that the very God was united with human nature in the womb of Mary, and born of her—that Godhead suffered, died and was buried—that the very God suffered thus to reconcile the Father to us—though these notions appear absurd to our limited capacities, yet I would humbly admit them if the Scriptures ever made such declarations. But as I find no such declarations in the Bible, I can not admit them as articles of my faith. Some, better read in the divinity of the schools, than in that of Jesus and his disciples, may be ready to call this blasphemy. Of such I would ask, where did Jesus or his disciples ever teach or propose such doctrines? Search the Scriptures.

I am confident that mystery will be urged as the great argument to refute and cover these difficulties. But shall we cover ourselves in the mantle of mystery,

woven by our own hands? Shall we cling to a mystery which strikes at the very existence of the Son of God?—a mystery which destroys the efficacy of his blood—the commendation of God's love to sinners, and involves so many absurdities and contradictions? Mystery is one of the names of the whore of Babylon, written in large letters on her forehead. Her daughters have the same mark. Rev. 17. Charity would hold my pen from writing this, yet truth convinces her it is expedient.

Long ago John had a vision of these things in the Isle of Patmos. He saw a star (an angel of the church) fall from Heaven, having the key of the bottomless pit—with this key (not the key of knowledge) he opened the dark cabinet of hell, and let out a flood of smoke (the doctrines of devils and commandments of men) which darkened the sun (the glorious sun of righteousness, whose existence, character and glory have long been obscurely seen.) O Lord, with the breath of thy mouth blow away the smoke from the air, that the Sun of righteousness may break forth with healing in his beams! Let the King be seen once more in his beauty, and thy truth in her white and spotless robes!

The second opinion of the Son of God, that he never existed before 1820 years ago, when born of Mary, I will now consider. Though this opinion at first view appears infinitely variant from the one I have just noticed, yet by a little attention, we shall find them to be one and the same. I think, as I have already stated, that they who maintain that the Son was eternally begotten, do not believe that a real, eternal, and distinct being from the Father was begotten and sent into the world; but an effulgence, or personal property or

perfection, or a something without a substance, called the Son of God.—*This* was united with a reasonable soul and true body 1820 years ago; and then, and not till then, had it a real and proper existence as a person. They who maintain the second opinion will not object to this notion, but will express their views in the strongest language, that in this man, miraculously conceived, dwelt all the fullness of Godhead bodily, to enable him to do the work for which he was sent.

My brethren who maintain that the Son was eternally begotten, may think I misrepresent their opinions. If I have, it is without design. When they so unequivocally express "That there is but one only living and true God without parts," I thence conclude that they do not believe that another real and eternal God was begotten from eternity, and sent down from heaven into the world. If they do, there is a pointed contradiction. If that which was begotten from eternity, and sent into the world, be not a real, intelligent being, then call it by what name you please, it does not alter the matter, it is still not a real being. If so, the two opinions are one, which is that the Son of God had no proper or real existence till born of the Virgin Mary 1820 years ago. This doctrine I shall endeavor to refute, by stating and proving my own. Thus Trinitarians and Socinians, though always contending, are in my view, the same on this doctrine.

My own views of the Son of God are that he did not begin to exist 1820 years ago, nor did he exist from eternity; but was the first begotten of the Father before time or creation began—that he was sent by the Father 1820 years ago into the world, and united with a body, prepared for him; and that in him dwelt all the fullness of Godhead bodily. These propositions I

will endeavor to establish by arguments drawn from the oracles of truth.

Arg. 1.—The Son of God is called the *first begotten*, the *first born* of every creature—Heb. i: 6, "When he bringeth the first begotten into the world, he saith, And let all the angels of God worship him." Col. i: 15. "Who is the image of the invisible God, the first born of every creature." He is also called the only begotten of the Father—John i: 14; iii: 16, 18. And God is frequently called the God and Father of our Lord Jesus Christ—Eph. i: 3; I Pet. i: 3, etc. Now as the one only true God was never begotten nor born —then the expressions, *the first begotten—the first born*, can not apply to the Son as very God. As to the flesh he was not the first born, for millions were begotten and born before him. Hence I conclude that the Son of God was begotten before 1820 years ago, and yet not from eternity; but before creation began to be. Humbly would I suggest that Jesus is called the *only begotten* of the Father, because the Father begat him *of* and *by* himself, without the means of any other; but he begat and brought forth all other beings by his Son.

Some have thought that these expressions, *first born —first begotten*, refer to the resurrection of Christ from the dead, as in Rev. i: 5; Col. i: 18.

But Jesus was called the first begotten when he was brought into the world; and this was prior to his resurrection. And the expression, *the first born*, in Col. i: 15, evidently refers to a period anterior to creation. Should it be construed to signify his resurrection from the dead, then the Apostle would be chargeable with an uncommon tautology in 18th v.

Arg. 2.—The Bible informs us that "God created all things by Jesus Christ"—Eph. iii: 9. "God hath in

these last days spoken unto us by his Son—*by whom* also he made the worlds"—Heb. i: 2. "Who is the image of the invisible God, the first born of every creature? For *by him* were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is *before* all things, and by him all things consist"—Col. i: 15, 17. "All things were made by him, and without him was not any thing made that was made"—John i: 3. "But to us there is but one God, the Father, *of whom* are all things, and we in him; and one Lord Jesus Christ, *by whom* are all things, and we *by him*"—I Cor. viii: 6. From these texts it is plain that the one God, whose name is *the Father*, is the only efficient cause of all things; and that the one Lord Jesus Christ, who is the Son of God, is the instrumental cause of all things. This proves that there are two distinct beings; and that the Son, the first born of every creature, existed before all worlds, angels and men; consequently before he was united with the body prepared for him. To say the Son was very God, and yet that the Father created all things by him, is the same as to say, that one God created by another God. "But to us there is but one God, the Father."

ARG. 3.—"And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was"—John xvii: 5. The person praying was not very God; for he prays to God. He prays for a glory which he once had, but has not now; for he emptied himself of it—Phil. ii: 8; therefore can not be very God, for God is unchangeable. The glory for which he prays, he had with the Father before the world was; therefore he must have existed before the

world was. Hence it is evident that a person which was not very God, existed with the Father before the world was; and this person was the Son of God.

ARG. 4.—Prov. viii: 22, 23, 24, "The Lord possessed me in the beginning of his way, before his works of old. I was *set up* from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought.forth," etc. This by general consent has been applied to the Son of God. But the ideas of being *set up* and *brought forth* can not apply to him as very God; for God was never *set up* or *brought forth.* The period of his being *set up* and *brought forth* was *from everlasting*, which is explained by the subsequent words, *from the beginning* or *ever the earth was.* This exactly comports with John xvii: 5, and proves the pre-existence of the Son of God.

The learned, by a glance at the Hebrew text, would read it thus: The Lord possessed me, *the beginning of his way;* the particle *in* being omitted, as not found in the original. This more exactly agrees with the doctrine of the Son being the first begotten of the Father. The learned also know the Hebrew word *olem*, translated *from everlasting*, is much more frequently used for *an indefinite* than for *infinite* time. See Parkhurst's Heb. Lex. on the word *olem.* Hence the Latin *olim*, which every tyro in Latin knows, refers, not to infinite, but to indefinite time.

Some think that the Son of God is not intended in the text, but wisdom, a perfection of Deity. But upon a moment's reflection, can any affirm that the wisdom of God was ever brought forth, and therefore not eternal. The Hebrew word *helel*, translated *brought forth*, simply signifies a parturition or travailing in birth. To apply this to wisdom, as a perfection, would

be unintelligible; but the application to the Son of God perfectly accords with truth.

Arg. 5.—2d Cor. viii: 9, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The person spoken of in the text can not be very God, for God is unchangeable. He can not, from being rich, become poor. The fact of Jesus being rich, and becoming poor, never took place in this world; for in the goods of time he never was rich, but always poor. Matt. viii: 9, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Neither in this world was he rich in grace, and became poor; for though the fullness and riches of grace were in him, yet in grace he never became poor. If then the circumstance of the person being rich, and becoming poor, can neither apply to very God, nor to Jesus when in the world, then it follows that Jesus was rich before he came into the world, and therefore existed before he came into it. But it has been proved that this person was not very God; and it is evident that his body did not exist before the world was; therefore it was the Son of God, who existed in the bosom of the Father, rich in glory; yet for our sakes he emptied himself of it, or became poor.

Arg. 6.—John i: 15, 17. John the Baptist's testimony of Jesus. "He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." John declares

that the Son of God was before him. Now as a man, he did not exist before John; for John was the elder. He explains his meaning, of his fullness of grace have all we received. *Have received* is in the past time. Then John confesses that he and all his contemporary brethren, and all the saints in all former ages received their grace from the fullness of Jesus. Lest any might think they received grace from Moses or from the law, he adds that grace came by Jesus Christ. If Abraham, Isaac, and Jacob; if Enoch, Abel, and Adam, received grace, from whom did they receive it? Surely out of the fullness of the Son of God. If those ancient saints had the true knowledge of God, by whom was that knowledge made known? By the Son of God; *he hath declared him.* If then grace, and the knowledge of God, came by Jesus, and this grace and knowledge came to the first saints, then the Son of God was not only before John, but also before Abraham, before Adam; not his body, for this was the seed of Abraham, and that with which the Son was, 1820 years ago, united. If the old saints did not receive their grace and salvation from the Son of God, then, in heaven, they can not sing the song of the redeemed, which John heard, ascribing their salvation, grace, and glory, to the Lamb.

In this sense the Son of God is called the Alpha and Omega, the beginning and the ending, the first and the last. Between the Alpha and Omega are all the letters, by which are formed words and sentences; and by these words and sentences are conveyed ideas and information. He is therefore called the Alpha and Omega, because from him we have received all the information and revelations, which infinite wisdom saw needful. He is not only the Alpha or beginning

of this revelation to Adam, Abel, and the old saints, but he is also the Omega or ending of these revelations to the world,—the first and the last, in revealing to a lost world the knowledge and grace of God. To apply this text, as is generally done, to the being of the Son of God, as the first being, and therefore eternal God, is gloomy in the extreme. For if he is the first being he is also the last; and if the last being there must be an end of all other beings—therefore the life of all the redeemed must come to a perpetual end.

Arg. 7.—The Scriptures assert that the Son of God "ascended up where he was before"—John vi: 62. But the same Scriptures teach us that he ascended up to heaven—to the right hand of God, where Stephen saw him—above all the principalities and powers. Therefore we conclude that he was in heaven—at the right hand of God—far above all principalities and powers—before he ever descended into this world.

Arg. 8.—The Scriptures speak of the humiliation of the Son of God. "He humbled himself"—Phil. ii: 6. Humiliation is a change from a superior to an inferior state. Now God can not be humbled—he can not change. As man, we see no steps of humiliation in Jesus,—he was born in a low state—lived and died the same; therefore, as man, he never descended from a high state or condition to a low one. But view him as the Son of God, how astonishing the stoop! The Son of God! the first begotten of the Father—born of him in the ages of eternity, before time was born or measured by revolving spheres, before creation lived. The Son of God! in the bosom of the Father in immeasurable bliss. The Son of God! by whom were made the innumerable worlds that bespangle the

firmament—by whom were made all the happy orders of angels, principalities and powers, that blaze around the throne of God, that bow and worship at the feet of their maker, and from whose tongues roll ceaseless praise. The Son of God! at whose smiles his holy creation is transported, at whose frowns his enemies tremble. The Son of God! enthroned at the right hand of the Father—behold the Son of God! a helpless, weeping babe in Bethlehem—wading through seas of distress through life, hated, insulted, persecuted by the poor creatures of his power, and objects of his love; view the Son of God, suffering, bleeding, dying on the cross. All nature shuddered at the sight. It is not a mere man that suffers and dies—it is the Son of God! Under the power of death, he lies in Joseph's tomb. Here is humiliation! a theme of astonishment and eternal praise.

Arg. 9.—It is generally believed that the Father made a covenant with the Son, concerning the redemption of sinners, before the Son came into the world; in which covenant the Father promised to hold his hand, help him in the great work, and preserve him till the salvation was accomplished, etc.—Isaiah, xlii: 6; xlix: 8. We can not see how the one only living and true God could covenant with himself; nor how the Father could make such promises to the Son as very God. But if we conceive the person to whom the promises were made, to be the Son of God, the application is easy, and natural.

Arg. 10.—Heb. x: 5–7, "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, lo, I come, to do thy will, Oh God." The person for whom the body was prepared, was not God;

for he came to do the will of God. So he speaks, John vi: 32: "For I came down from heaven, not to do mine own will, but the will of him that sent me." Hence it appears that a person existed in heaven previous to his union with the body prepared for him, and that this person was not very God; therefore it must be the Son of God.

Other arguments I might advance to establish the proposition of the pre-existence of the Son of God; but I think those already adduced are sufficient. I now proceed to establish the doctrine of his divinity, as I find it revealed in the Scriptures.

Some have thought that the divinity of Christ is sufficiently established by proving as I have done, that he is the only begotten Son of God—begotten *by* and *of* the Father himself, and therefore he must be Divine, as proceeding *immediately* from the Divine nature. So the son of Adam was human, as proceeding from human nature. But waving this point, for the present, I shall come to the unequivocal language of inspiration.

Jesus taught his disciples the doctrine of his divinity very particularly at the close of his ministry on earth. He had collected his little family together—had informed them of his exit from this world to his Father, and the persecutions and afflictions they should endure for his name. At this intelligence they were sorrowful—Jesus then, to comfort them, drew aside the veil of futurity, and pointed to them the glory which should follow their suffering. In the view of this, they appeared to forget the troubles of time; their sorrows were partially turned into joy. John xiv: 8, 10, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus answered and said unto him,

have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him" —John x: 38. What delightful astonishment must have seized Philip's mind! He had been always before looking for a God out of Christ! Happy for the world, had Philip's ignorance died that day; but it has been revived and has floated down the current of time to our day.

Col. ii: 9, "In him dwelleth all the fullness of the Godhead bodily." II. Cor. v: 19, "God was in Christ reconciling the world unto himself." I. Tim. iii: 16, "God was manifest in the flesh." From these and many other texts of the same import, the divinity of Jesus is undeniably established. In him dwelleth, not a part, but *all the fullness of Godhead* or divinity bodily. Hence is Jesus called the mighty God—the everlasting Father—the great God—the true God, and even Jehovah. We know, we acknowledge, we worship no other God, but the God in Christ, for this is the true God, and eternal life. I. John v: 20. In him centres all the glory of God and man—of heaven and earth—all the perfections of God, for all are included in the Father, that dwelleth in him, and in the fullness of Godhead.

Should any ask how it is that the Father in all his fullness dwelleth in the Son? I reply in Paul's words, "Great is the mystery of godliness, God was mani-

fested in the flesh." Matters of fact are stubborn things, and these prove the doctrine true. Read the history of his life, and see the astonishing works of Almighty power. With a word the diseased were instantly restored to health—the dead raised to life—tempests calmed—the devils subjected. All nature was obedient to his word, that very word, which first gave nature birth. Yet he attributes these very works to the divinity in him. "It is not I that speak, but the Father that dwelleth in me. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake"—John xiv: 10, 11. If the Son, as Son, was God independent, why did he attribute these works to the Father in him, and not to his own Almighty, independent power?

Should any ask, how can God be seen in Christ when the Scriptures declare that, "No man hath seen God any time?"—I. John iv: 12; I answer: We see not his being or essence, for that is invisible; but we see his glory shining in the face of Jesus. II. Cor. iv: 6. Hence is Jesus called the *image of God*—the *image of the invisible God*—the brightness of his Father's glory, and the express image of his person, or more literally *the character of his substance.*—Were I sitting before a looking-glass, and a person standing behind me, the person is invisible to me; but his image is seen by me in the glass. I know him as well by the image as if I saw his very person. So we behold as in a glass the glory of the Lord—and this glass is the face of Jesus. II. Cor. iii: 18, and iv: 6.

Some are offended with us, inferring from these remarks, that we deny the equality of the Son with the Father. I have always thought this doctrine very obscure; as equality implies plurality; and one is not

equal to itself. If God be one infinite spirit without parts, and if there be but one infinite and true God, then there can not be another equal to him. This is the language of consistent reason; but if revelation speaks differently, reason must humbly submit. There are but two texts of Scripture that I recollect, which directly speak of the equality of the Son with the Father. These I will notice.

John v: 18, "Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father, making himself equal with God." The Jews concluded, because Jesus said that God was his Father, that he was making himself equal with God. So they at another time concluded, that he had a devil and was mad. Their conclusions respecting him are not to be received as true, because they were blind and knew him not. This of his making himself equal with God was undoubtedly wrong; for Jesus labors in the following verses to convince them of it—19, "Then answered Jesus and said, verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do," etc. Surely if Jesus had been equal to the Father, he would not have used such language as this, directly calculated to mislead the people. In 20 v. Jesus speaks of the Father, showing him all things that himself doeth—26 v. As the Father hath life in himself, so hath he given to the Son to have life in himself—v. 27. And hath given him authority to execute judgment—30 v., "I can of mine own self do nothing: as I hear, I judge, and my judgment is just: because I seek not mine own will, but the will of him that sent me." These things surely do not look like equality.

The other text is Phil. ii: 6, 7, "Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation (emptied himself, Gr.), and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death—even the death of the cross. Wherefore God hath highly exalted him," etc. To me it is evident, that the person spoken of in the text can not be the one only living and true God; for God can not be emptied, humbled and exalted without a change. They who are acquainted with the Greek, are well assured that our translation of this text is not the best. Dr. Doddridge is much better, and certainly the most literal. "Who being in the form of God, thought it not robbery to be as God." Dr. Whitby confirms this reading by abundant quotations from the Septuagint, where the same Greek word *isa* is translated *as* instead of *equal*. See Whitby *in loco*. That form of God, which he had, was the glory he had with the Father before the world was. In this glory he thought it not robbery to be as God. Yet so great was his love to sinners that he emptied himself of this glory, put off the form of God, and took on him the form of a servant, and died for our redemption. But God hath highly exalted him to that same glory, for which to be restored Jesus prayed—John xvii: 5.

But Dr. Scott says, that "the learned bishop Pearson has shown that *isa*, especially used with *einai*, may express equality as well as *ison*, the proper Greek term for *equal*. Thus in Rev. xxi: 16, "The length, and the breadth, and the hight of it (*esti isa*) are equal." This may pass with the unlearned. But every man of but a small degree of learning must wonder at the

learned bishop, and Doctor, for this remark. Every tyro in Greek knows that *isa* in Rev. xxi: 16, is an adjective in the neuter plural, agreeing with the three neuter nouns before it, and properly signifies equal. But *isa* in Phil. ii: 6, is not an adjective, and has no subject with which it can agree. Every subject in the verse is in the singular number; but *isa*, as an adjective, is not found in the singular.

There is a sense in which Jesus may be said to be equal with God, as in I. Cor. xv: 24, 28, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things (God excepted, v. 7) under him, that God may be all in all." If in the end, the Son is to be subject to God, it implies that *now*, or till the end come, he is not subject; but he is not superior, for God himself is not put under him: therefore he must be equal. He is not equal in essence, being or eternity; else he could never be subject to the Father—and such an equality would destroy the unity of God. But he is equal in the great work of redemption; all power in heaven and earth being delivered to him, and all things in heaven, as principalities, powers, etc., being put under him, to accomplish the work, for which he was sent.

The divinity of Jesus I have before proved. If this is what people mean by the equality of the Son with the Father, I am satisfied with the idea, but not with the expression. We have an abundance of Scripture to establish the divinity of Jesus, without torturing such texts as those by which I have endeavored to

prove his pre-existence as the Son of God. By pressing such texts to prove his divinity, has greatly darkened the truth, and added many to the number of its enemies.

We are severely beaten by our brethren for believing that the Son of God is the instrumental cause of creation. If the Scriptures convey not this idea as plainly as any other in the Bible, I must acknowledge that words can not be the signs of ideas. For instance, "God created all things by Jesus Christ"; "With us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." These and such like texts, have convinced my mind of the truth contested by our brethren. Let our brethren affix some more consistent idea to such texts, before they use such severity as they have done. Let them inform us how God will judge the world *by* Jesus Christ —how he reconciles the world *by* Jesus—how he justifies by faith, etc.—then we shall understand how he made the world by Jesus Christ.

Our brethren also accuse us of idolatry for worshiping the Son of God. They surely do the same; and for this they have the example of the primitive Christians, who "call upon the name of the Lord Jesus Christ"—I. Cor. i: 2. They have the example of the redeemed in glory, for they all worship God and the Lamb. They have also the example of angels, for said the Father concerning the first-begotten, "Let all the angels of God worship him"—Heb. i: 6. With such examples as these, none should blush nor refuse to worship him. If it be idolatry in us, who is clear of it? The Scripture says, "Thou shalt worship the

Lord, thy God, and him only shalt thou serve." Our brethren worship the Son as the only true God; we worship the same only true God in and through the Son. Our brethren do not believe that the Son is another eternal, distinct God from the Father; nor do we. When the redeemed in heaven worship God and the Lamb, do they worship two beings, or but one? When the angels were commanded by the Father to worship the Son, must they not worship the Father also? For my part, I feel free to give praise and thanksgiving to Jesus for what he has done and suffered for me—to love him for his perfection and goodness—to ask him for the grace that is treasured in him for sinners. But the same Jesus has taught me that the origin and fountain of all these things, is God. "God so loved the world that he gave his only begotten Son, and with him freely gave us all things." Till it can be proved that God and the Lamb are one being, I will imitate heaven in worshiping the Lamb, without the fear of being guilty of idolatry. But if they are two distinct beings, they can not be supreme Gods; let those who worship both as supreme Gods, take heed lest they be guilty of what they so unblushingly impute to others.

Our brethren think they sufficiently confute us when they prove the divinity of the Son of God by the Divine names, titles, attributes, and worship ascribed to him. In this they are egregiously mistaken. For, these we ascribe to him as well as they. The difference is this: They ascribe these attributes and names to the Son, as in him from eternity. But we ascribe them to him because the Father dwells in him. For our authority, we have already produced the Scrip-

tures. Let our brethren prove that the Son was eternal and independent; then we will acknowledge that he was eternally Divine. The divinity in him we acknowledge was eternal, because all the fullness of Godhead was in him. But we can not acknowledge two eternal, distinct beings, possessed of infinite power, wisdom, etc. Nor can they without contradicting the first article of their faith.

The common prejudice of education may bear hard against some of these sentiments. Some may make their own notions the rule by which to judge them; but whether those notions may be correct, there may be no inquiry. Others, afraid of thinking wrong, and therefore never thinking for themselves at all, may fix upon the opinions of their party, as the standard of judgment. But the honest inquirer will bring these things to the Bible, and judge according to this rule: this, dear brethren, I hope you will do.

I shall close this section with a few remarks in order to rectify a mistake in some, respecting my candor and veracity. I had casually observed in my former address, "that for nearly twenty years past, my mind had not wavered respecting its truth," meaning that the soul of the *man Jesus Christ* existed before all worlds. This doctrine I received when a student of divinity. This doctrine I preached soon after I came to this State, as the following certificates will show,—certificates of men whose piety and high respectability in society are undoubted. Some of them are ruling elders in the Presbyterian church.

We, the subscribers, certify that we have heard Barton W. Stone, at least twenty years ago, preach

the pre-existence of the human soul of Jesus Christ; or that the human soul of Jesus existed before the foundation of the world. Witness our hands, this 20th day of Dec., 1818.

John Hopkins,	Robert Caldwell,
Thomas Nesbit,	David Knox,
Moses Hall,	John Eward,
James Foster,	Samuel M. Waugh.

The last subscriber wrote his certificate a little more particular, but the same in substance. The original is preserved.

But because the West Lexington Presbytery ordained me, and a minute of the ordination was taken and preserved, without any note of an exception to the Confession of Faith as made by me, it is inferred by some that I must have declared that I sincerely received and adopted it. But if I *then* believed the doctrine of Christ, as I have stated in my address, I must in making that declaration, have lied before God, or swerved from truth.

It is well known by some of the members of that Presbytery, that I did make exceptions to the Confession of Faith, and declared to them that I would not receive it further than I saw it agreeable to the word of God. This the following certificates will show:

We, the subscribers, do certify that we were present at the ordination of Barton W. Stone, at Cane Ridge, by the West Lexington Presbytery. That when the question was put to him by the Presbytery, "Do you receive and adopt the Confession of Faith," etc., the said Stone answered aloud, "I do, as far as I see it

consistent with the Word of God." Witness our hands, this 20th of Dec., 1818.

MOSES HALL,
JOHN SNODDY,
DAVID KNOX.

The undersigned being present at the ordination of Mr. STONE, states that when the within question* was proposed to Mr. Stone, he made some exception, which he believes was in the words stated within, or to the same effect. Dec. 20, 1818.

JOHN HOPKINS.

PREBLE COUNTY (OHIO), JAN. 17, 1821.

WE, the subscribers, do certify that more than twenty year ago, B. W. STONE taught amongst us at Cane Ridge, the pre-existence of the Son of God; or that the human soul of Christ (as he then termed it) existed before it was united with a body.

DAVID PURVIANCE, JOHN ADAMS,
PETER FLEMING, JAS. FLEMING,
ELIJAH MITCHELL.

WE, the undersigned, do certify that we were present at the ordination of B. W. STONE, at Cane Ridge, and that when the usual question was proposed, "Do you receive and adopt the Confession of Faith," etc., he replied, "I do, as far as I see it consistent with the Word of God;" or in words to that import.

JOHN ADAMS,
JAMES IRELAND.

JANUARY, 17, 1821.

I could procure scores to certify these facts were it

* This certificate was written on the back of the last.

necessary. But these are sufficient. The Presbytery have done me injustice in omitting a note of my exceptions in their minutes. The Synod have done me greater injustice in that noted minute of theirs, in which they declare to the world, that they have suspended me because I seceded from the Confession of Faith. Could I have seceded from a book I never received in any other sense than I yet receive it? I will receive any book as far as I see it consistent with the Word of God. I stand on the same official ground now that I did before their vote and minute of suspension. I cordially forgive them for all these injuries done me.

SECTION III. THE ATONEMENT.

The views many of us have on this doctrine have subjected us to more reproach than any thing else. It is commonly said of us that we deny the atonement, the fundamental and distinguishing doctrine of revelation. Yet many of the more intelligent of our opposers acknowledge that as far as we have gone in this doctrine we are right; but they blame us for not going further in it, that is, because we do not receive all the views they have of it. In treating this doctrine I shall first state the views which many of us have received of this doctrine; and then give my reasons why I can not receive those *further* views of our brethren who oppose us.

We explain the word *atonement* as signifying *reconciliation*, and for our authority we have plain Scripture —the opinion of the translators of the new Testament —the etymology of the word, and the acknowledgment of our opposers. That we have the authority of Scripture, see Lev. xvi: 18, 20, "And he shall go out unto

the altar that is before the Lord, and make an *atonement* for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about—and when he hath made an end of *reconciling* the holy place and the tabernacle of the congregation, and the altar," etc.; Lev. vi: 30; and viii: 15, etc. That we have the authority of our translators, see Rom. v: 10, 11. In the 10th v., they translate the Greek word *reconciled;* and in the 11th v. they translate the same word, in another form, *atonement.* That learned body believed that atonement and reconciliation meant the same thing.* This is the only text in the New Testament where the word *atonement* is mentioned: and it is evident that in this place it can not mean *satisfaction.* If it does, then it follows that *we receive satisfaction*, and not God, law, nor justice.

We have also for authority, the etymology of the word. Lexicographers derive the word *atone* from the two words, *at* and *one.* (See Johnson and Bailey.) To be *at-one* signifies to be reconciled. Acts vii: 26, "And the next day he shewed himself to them as they strove, and would have set them *at one;* that is, he would have reconciled them" I. Macc. i: 5.

Before I enter fully upon the doctrine of atonement I will state a few propositions, by which we may see the true application of the doctrine.

1. That there does exist a close and sweet union between God and all holy beings.

2. That there did exist a close, political union between God and Israel, while they were politically holy.

3. That nothing but sin and uncleanness ever broke

*So, frequently, they translate the Hebrew word *keper*, *reconciliation*, which word is generally rendered atonement.

this union between God and his creatures. "Your iniquities have separated between you and your God" —Isaiah lix: 2.

4. That whatever destroys the separation between God and his creatures, restores the union.

5. The blood of victims or beasts destroyed the political separation between God and Israel under the Old Testament, and restored the political union between them.

6. The blood of Christ destroys the moral separation between God and believers, and restores the union between them.

7. God's holy nature can not be in union with man's unholy nature. II. Cor. vi: 14, 16. But when man, by faith in the blood of Christ, is sanctified, cleaned, or washed from sin, then, and not till then, are God and man united, reconciled or *at-one.*

8. The atonement, reconciliation, or union, whether moral, political or ceremonial, never took place before the person or thing defiled was cleansed or sanctified.

These propositions appear to me self-evident; but I shall now proceed to show that they are the doctrines of the law, and of the Gospel. In order to do this I will take a particular view of the Mosaic covenant, as far as it respects the doctrine of atonement.

FIRST. OF UNPARDONABLE OFFENSES.

There were some transgressions of the law, for which no pardon was to be granted; but the offender must be punished with death; as the following: Idolatry, Deut. xvii: 2-7; xiii: 1-12; Lev. xx: 2-6. Blasphemy, Lev. xxiv: 10-ult. Sabbath-breaking, Exod. xxxv: 2-31; xiii: 15; Num. xv: 35. Disobedience of Children to Parents, Exod. xxi: 15-17; Deut. 21:

18; Lev. xx: 9. Murder, Exod. xxi: 12. Adultery, Lev. xx: 10-11. Manstealing, Exod. xxi: 16. Deut. 24: 7. False witness, which was to convict a man of a capital crime, Deut. ix: 16-ult. Presumptuous or willful sins, Num. xv: 30-31; Heb. x: 28.

For these sins there was no pity, no mercy to be shown, no sacrifice admitted, no atonement made, no forgiveness to be granted by the government. Die the transgressor must, without mercy, under two or three witnesses. Heb. x: 28. Paul to the Hebrews plainly declares that the legal sacrifices could not take away sin, could not purge the conscience, and indeed did not pertain to the conscience but to the purifying of the flesh. By this we are taught that those sacrifices could not purge the offender from moral iniquity; and consequently no atonement was made for such offenses under the law.

This doctrine of Paul appears at first view to contradict a case in the law of trespass and false swearing respecting it. Lev. vi: 2-7. But let it be observed, that in this case, the sacrifice offered did not make atonement, nor was pardon granted to the offender till he had made restitution of the thing stolen, with the addition of the fifth of the principal. Besides, this pardon was only political, and did not deliver the offender from future judgment and condemnation before God, the Judge of all hearts. This I shall make appear presently.

By the express command of God those unpardonable offenders were to be put to death by the congregation of Israel. For by their iniquities the land and congregation are said to be defiled. Num. xxxv: 33, 34; xviii. 25; Deut. xxi: 23. If the congregation were disobedient in not cutting off those offenders,

then the political union between them and God was broken, for they were now defiled—his wrath and heavy judgment were upon them. But when they were obedient in cutting off those offenders, then the land and congregation were cleansed—union restored or an atonement made; and made too by the death of the offenders—not *for* them, but *for* the congregation. Num. xxxv: 33; xxv: 13; Josh. vii: 26; Deut. xiii: 17; Judges xix. Here let it be well observed, that this union, atonement or reconciliation, never took place till the congregation of Israel were cleansed.

In God's dealing thus with Israel, he is to be viewed as their temporal king or political head. I. Sam. viii: 6, 7, and xii: 17, 19. In this relation, although he granted no pardon to presumptuous offenders according to law; yet as a spiritual Saviour and Redeemer he did show mercy and grant pardon to those offenders who repented, believed in, and plead his gracious promise or covenant. In other words, they were justified by faith in the Gospel preached to Abraham four hundred and thirty years before the law, and which was continued to be preached to the Israelites; and by which alone, without the deeds of the law, all the children of Abraham, whether Jew or Gentile, have been in every age justified. Lev. xxvi: 42; Deut. iv: 30, 31; Num. xiv: 19, 20; Gal. iii: 8; Heb. iv: 1, etc.

SECOND. OF PARDONABLE OFFENSES.

Though there were some transgressions of the law politically unpardonable; yet there were others pardonable according to law. These were sins of ignorance, and error and ceremonial uncleanness. Num. 15: 22, 29; Lev. iv: 1; Heb. ix: 7. This forgiveness for such offenses was merely legal, carnal and political,

and was not a forgiveness or justification of the spirit by faith or by grace. This is evident by a little attention to the following particulars.

1. Because the law, by which this justification was obtained, is called, "the law of a carnal commandment"—"weak and beggarly elements"—"the flesh"—"weak and unprofitable"—"carnal ordinances"—Heb. vii: 16, 18, and ix: 9; Gal. iii: 3; iv: 3, 9. By this law the justification of the flesh could only be obtained. This is evident from the phrase *carnal ordinances*. The words in the original are *justifications of the flesh*.

2. The justification of the spirit is of faith without the deeds of the law. It never was obtained by law, and never was designed to be. Acts xiii: 49, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Rom. iii: 20, "By the deeds of the law shall no flesh be justified *in his sight*." Though *in the sight of men*, who see not the heart, they were. "The law is not of faith"—Gal. iii: 12.

3. The law made nothing perfect—it could not take away sin—it could not make him who did the service perfect, as pertaining to the conscience—it could not purge the conscience, but the flesh only. Heb. vii: 11–19; x: 1–11, and viii: 9–14.

4. The law promised temporal blessings only. "The man that doeth these things shall live in them." That is, he shall not be cut off by death, as transgressors are, but live protected by the government, and enjoy its blessings. Lev. xviii: 5; Rom. x: 5; Lev. xxv: 18–22; Deut. vi: 3–18–28; vii: 12–15; viii: 1; xi: 8–25; xxviii: 1–14; xxx: 15. It promised no spiritual blessing; and for this reason the New Testament

is said to be established on better promises. Heb. viii: 6. Had the law promised spiritual blessings, as eternal life — the spirit — righteousness, justification or grace, then the New Testament could not be said to be established on better promises. Gal. iii: 2–11–21; ii: 21; John i: 17; II. Cor. iii.

If eternal life be not a promise of the law, how say some that it was promised to Adam for his obedience to this law? Eternal life has not been a promise of the law since the fall of man; to prove that it was a promise of the law before the fall, can not be done by the Bible. Rom. vii: 10, has been objected to this idea. *The commandment which was ordained unto life, I found to be unto death.* The words *was ordained* are a supplement of the translators, and not in the original. It reads literally thus: *The commandment which I found for life, the same I found unto death.* Paul, like his countrymen, had been seeking righteousness and life by the law, but found at length that it condemned and slew him.

I shall close this article with a few quotations from Doctor Doddridge. On Heb. viii: 6, he thus paraphrases: "*Which was established on better promises* than those of the Mosaic law; for they only refer to the blessings of a temporal Canaan, to be enjoyed by the people, while they continued obedient to its precepts." On Heb. ix: 9, commenting on the sacrifices, he says: "They refer not to real expiation of guilt, but only to averting some temporal evils, which the law denounced on transgressors." To which he adds in a note: "They were never intended to expiate offenses to such a degree as to deliver the sinner from the final judgment of God in another world; but merely to make his peace with the government, under which he then was,

and to furnish him with a pardon, pleadable against any prosecution, which might be commenced against him in their courts of justice; or any exclusion from the privilege of drawing near to God, as one externally at peace with him, in the solemnities of his temple of worship."

THIRD. OF BEARING INIQUITY OR SIN.

The transgressor of the law is said *to bear his iniquity —to bear his sin—his wickedness shall be upon him.* Lev. v: 1–3; Ezek. xviii: 20, etc. The person who bears sin, must, according to law, be cut off from his people. Lev. vii: 17, 18. This *cutting* off was either entire, or for a limited time, according to the nature of the crime. If the crime was politically unpardonable, the offender was entirely cut off by suffering death; but if pardonable, he was only excluded from the congregation or from the privilege of drawing nigh to God in his sanctuary, and of worshiping there with his people. The time of their exclusion, is called the time of their separation. Lev. xv: 20–32.

During this time of separation, while the person is bearing his iniquity, and is unclean, the external union between him and his God and people, is broken. Before he can have the privilege of being united with the congregation again, and of drawing nigh to God in his tabernacle, he must be purged from his iniquity, be justified, and his sin, which he was bearing, taken away. For no unclean person, whose iniquity is upon him, can have entrance there, lest he defile the tabernacle and the holy things. Lev. xv: 31, etc.

In order then, that he may be cleansed from the iniquity which he bears, the law requires that he bring a sin-offering before the door of the tabernacle—lay

his hands on its head, and kill it. Then shall the priest make an atonement for him with the blood of the victim—it accepted for him—his sin forgiven and purged. Now seeing he is cleansed and forgiven, he may draw nigh to God in his tabernacle, and worship with his people. Now he is externally at peace with God and his government. Now the separation ceases and the union, atonement, or reconciliation, takes place between them. Here let it be observed again, that these things never took place till the person was cleansed by his sacrifice.

Some have thought that the victim brought for sacrifice was a substitute in the sinner's stead—that his sins were imputed to it—that the victim was therefore imputatively guilty—its sufferings vicarious—its death accepted instead of the sinner's—and for this reason the sinner was acquitted and forgiven. These opinions I can not receive, for the reasons following:

1st. Because there were no sins for which the law required death, which admitted of sacrifice or atonement. And for those sins for which sacrifice was admitted, the law never required the death of the transgressor. Therefore the death of the victim should not be instead of the offerers, consequently it was not a substitute in his stead.

2nd. Because the victim suffered death, when there was no sin confessed, and none to confess; consequently none imputed, and therefore the victim was not imputatively guilty. What sin had the woman after child-birth to confess? or what sin had the leper to confess? or the man with a running issue? Yet for all these things the persons had to bring a sin-offering, by which an atonement was made for them. Lev. xii: 6–8; xv: 30; xiv: 18–31; xv: 15; v: 6; Num. vi: 11.

But it is said that the transgressor had to lay his hand on the victim's head, and that this signified the confession of his sin, and the imputation of it to the victim. I answer: That the law of the sin-offering was, that the offender should lay his hands on the victim's head. If this signified the confession and imputation of sin, I ask, did every woman after child-birth, who brought her sin-offering, and according to law laid her hands on the victim's head—did she by this act confess her sin, because she had brought forth a child into the world? No: for in having children in lawful wedlock, she obeyed the institution of heaven. Did the woman who brought her sin-offering for *katamena*, and laid her hands on the victim's head—did she by this act confess that she had sinned in this? Did the leper, the man with a running issue, by laying their hands on the heads of their sin-offerings, confess that they had sinned in these things? I can not think so.

Laying on of hands rather signifies to consecrate or devote the thing to God. Thus the Levites were brought before the Lord, and the children of Israel put their hands on them, and Aaron offered them unto the Lord. Num. viii: 10–26. By this the Levites were consecrated to the Lord for the service of the tabernacle. In the same manner, by the laying on of the hands of the presbytery or eldership, the ministers of the Gospel are consecrated to the Lord for the work of the ministry. Acts vi: 6; xiii: 3; xiv: 23–26; I. Tim. iv: 14; v: 22; 2 Tim. ii: 6. So the victim, by the ceremony of the laying on of the hands, was consecrated or devoted to the Lord for the service of the tabernacle and support of the priesthood.

But it may be said that the victim was *accepted for the offerer*, or in his room and stead. I answer: The

victim was accepted or favorably received at the hand of the offerer, if it was of that description which the law required, and offered in a right manner. Lev. xxii: 23. "A bullock or lamb which hath any thing superfluous, or lacking in its part, thou mayest offer for a free-will offering; but for a vow it shall not be accepted." Lev. xxii: 20, 25; Phil. iv: 18.

Should any still insist that *accepted for you* means *in your stead*, and therefore the victim was a substitute; I answer: that a sheaf of wheat is said to be accepted for you. Lev. xxiii: 11, "And he shall wave the sheaf before the Lord, and it shall be *accepted for him.*" Surely the sheaf was not a substitute, nor was sin imputed to it, and it accepted in the stead of the offerer!

FOURTH. OF ONE BEARING THE INIQUITY OF ANOTHER.

It is said *to bear iniquity* signifies to be guilty and unclean—that when a person bears his own iniquity he is guilty and unclean—so when the priesthood are said to bear the iniquity of the congregation, of the tabernacle, etc., they are guilty of those iniquities by imputation or by transfer.

There are so many difficulties attendant on this scheme, that I can not receive it as true. For if the priesthood were guilty of the iniquities of the congregation by imputation, then they must suffer the punishment of those iniquities. Should any of the congregation commit an unpardonable offense, the priesthood, to whom the sin is imputed, must suffer death. But this was not fact; for the priesthood were preserved, and the transgressor had to die for his own sin.

Should it be said, the priesthood did not die for the sin of the transgressor, but the victims offered for sin,

only suffered; I answer, that for unpardonable sins sacrifice was not admitted, as proved before; therefore the unpardonable offenses of the congregations were neither imputed to the priesthood, nor to the victims.

The punishment of those iniquities which were pardonable and admitted of sacrifice, was a temporary exclusion from the congregation—from the holy things, and from the privilege of worshiping in the tabernacle. Now if these iniquities were imputed to the priesthood, and they became guilty, then must the priesthood be excluded from the congregation—the holy things—and from entering into the tabernacle. Now as those iniquities and uncleannesses were common in Israel, and almost perpetual, then must the priesthood be perpetually excluded. This we are sure was not true; for who would then officiate in the tabernacle?

Should it be said that the iniquities of the congregation were not imputed to the priesthood, but to the victims offered in sacrifice, I answer, the impropriety of this I have already shown. Besides, the sufferings of the victims by no means agree with the punishment of those iniquities which admitted of sacrifice. *This* was a temporary exclusion from the congregation; but *that* was death. If such iniquities had been imputed to the victim, and it excluded from the congregation, it would have looked more like the thing.

Should it yet be said, that the iniquities of the congregation were imputed to the priesthood, but were immediately transferred from them to the victims offered by the people; so that the priesthood were guilty in the first instance, but by a re-imputation the victims were guilty in the last instance; I answer:

The priesthood were to *bear the iniquity of all the holy things*, that is, of the sacrifices, as I shall presently show. Now if the sacrifices be guilty or unclean in themselves, or by imputation; and if the priesthood have to bear the iniquity of those sacrifices, then the priests are guilty and unclean, and the sacrifices clean. If then the sacrifice or victim suffer death, it can not be for sin or uncleanness, for this is transferred to the priesthood. To me it is difficult to know how the priesthood can ever be purged from the iniquity or uncleanness imputed to them. It can not be on the principle of sacrifice, and yet the law mentions no other.

Seing the difficulties with which this scheme is clogged, I will take a particular view of those texts which speak of one bearing the iniquity of another, and diligently and candidly inquire for the truth.

Exod. xxviii: 38, "And it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." These holy things were the offerings which the children of Israel offered, hallowed, or sanctified to the Lord. Lev. xxii; 1–16. In this chapter it is stated who shall, and who shall not eat of the holy things or sacrifices. Comp. Num. iv: 15. To bear the iniquity of the holy things or sacrifices, means to purify and sanctify them. 1 Chron. xxiii: 13–28, "And Aaron and his sons were separated, that he should sanctify the most holy things, he and his sons forever — to purify all holy things." Neh. vii: 65, "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." The way by which the priests sanctified the holy things or sacrifices, was

by means of the altar, by blessing, and by prayer. I. Sam. ix: 13, "For the people will not eat until he (Samuel) come, because he doth bless the sacrifice; and after that they eat that be bidden." "For whether is greater, the gift, or the altar which sanctifieth the gift"—Matt. xxiii: 19; I. Tim. iv: 5. The verse under consideration is translated by a noted Hebrew critic thus: "That Aaron may *bear away* the iniquity of the holy things, etc." This reading exactly comports with the view I have stated of the text, as meaning to sanctify or purify.

I have no doubt but another idea is included in the phrase, *He shall bear the iniquity of the holy things*, which is, *to bear the burden of the holy things.* For it was a very great burden to attend to, and prepare so many thousands of sacrifices for the altar. The reason why bearing these burdens of the holy things, is called *bearing the iniquity* of them, is, because the holy things or sacrifices were instituted in consequence of iniquity. Had there been no iniquity, there had been no need of these burdens.

Another instance of one bearing the iniquity of another, is found Num. xviii: 1, "And the Lord said unto Aaron, thou and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary." To bear the iniquity of the sanctuary, signifies the same as stated in the preceding text, that is, to sanctify the sanctuary and to bear the burden of it. For the sanctuary is said to be defiled with the uncleanness of the children of Israel. Num. ix: 20. It was the office and charge of the priesthood to sanctify, cleanse, purge, hallow, reconcile, and to make an atonement for it, with the altar, vessels, etc. Lev. viii: 10–30; xvi: 9–20; Exod. xxix: 36; I. Kings, viii: 64; ix: 3;

Heb. ix. How the priests did sanctify the sanctuary may be seen in Lev. xvi: 18–20.

That the idea of bearing the burden of the sanctuary is also included in the phrase, *to bear the iniquity of the sanctuary*, is evident from the following verses in that chapter. Comp. Num. iv. The service of the tabernacle was very burdensome. It was to be sanctified, taken down, set up, and carried with all its vessels, tables, altars, etc., through all their journeyings. All this service was to be done by the priesthood. They had to attend continually on the altar, and keep every thing pertaining to the tabernacle in order. All this burden was in consequence of iniquity. Hence it is called *bearing the iniquity of the sanctuary.*

Another text on the same subject is Lev. x: 17, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it to you to bear the iniquity of the congregation, to make an atonement for them." Here the phrase, *to bear the iniquity of the congregation*, is explained *to make an atonement for them.* Now the first or immediate effect of the sacrifice was purging or sanctifying; and the proximate effect was atonement or reconciliation. This I have already shown. Atonement always implies sanctification. The sin-offering was given to Aaron; and it was given to bear the iniquity of the congregation, that is, to sanctify them, and make an atonement for them.

I shall notice one more text. Num. xviii: 23, "But the Levites shall do the service of the tabernacle of the congregation, and *they shall bear their iniquity.*" This may be explained as the former, *to sanctify the congregation* by sacrifice. But if sacrificing did not pertain

to the Levites, then it means, they were to bear the burden of the iniquity of the congregation. This burden was to prepare their sin-offerings for the altar, etc., as mentioned before.

I have already shown the impropriety of construing these texts to signify imputation. I think there are but few who will dispute my explications, if they seriously consider them with the contexts. But should any still maintain that for *one to bear the iniquity of another*, means imputation of iniquity, I ask, how will he explain the following texts: Num. xiv: 33, "And your children shall wander in the wilderness forty years, and *bear your whoredoms*, until your carcases be wasted in the wilderness." Lam. v: 7, "Our fathers have sinned and are not, and we have *borne their iniquities*." In these cases surely we must understand that the children were burdened, distressed and grieved in consequence of their fathers' wickedness. Instances of this nature we daily see around us. Thus the children of a drunkard often bear his iniquity, by suffering poverty and want. So the children of the debauchee often bear his iniquity by inheriting his disease.

Lev. xvi: 21–22, is a text on which great stress is laid to support the doctrine of imputation of sin.—"And Aaron shall lay both his hands on the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited." On this text I will make a few remarks.

1. The day on which this transaction took place was the great day of atonement. Compare Lev. xvi, with Heb. ix.

2. On this day the high priest entered into the holiest of all by the blood of a victim, having previous to his entering, offered the usual sacrifice for himself and for the errors of the people. Heb. ix: 7. By this was represented Jesus Christ, our great high priest, entering into heaven itself, by his own blood; having, previous to his entrance there, laid a foundation in the sacrifice of himself, for the purging of the sins of the world. Heb. ix: 12–15.

3. After the high priest had been, by blood of others, into the holiest of all, and had returned from it to the congregation, then was the scapegoat sent away, bearing off the sins of the people into the wilderness. This represents Jesus Christ bearing away the sins of his people, after his resurrection and entrance into Heaven itself. This has been, and yet is his constant and delightful employment. Whosoever repents and confesses his sins, shall receive remission of them. Let it be well observed that the scapegoat was not sent away till the high priest had been into the holiest of all, which was the type of heaven. Comp. Rom. v: 10, and iv: 25.

4. Should this text be strained to signify imputation of sin, then it must follow that the imputation was after the death and resurrection of Jesus, and not before; consequently it was not the reason of his death. But should any contrary to what I have stated insist that the sins of all Israel were imputed to the scapegoat, and borne away by him; I can not see how the doctrine of universalism can be avoided. For as all the iniquities of Israel were laid on, and borne away

by the scape-goat; so all the iniquities of *all those who had gone astray* were laid on Christ, and consequently borne away by him. Isaiah liii. But if all our iniquities were imputed to Christ and borne away by him; and if he suffered the punishment due to our sins, then the whole world are freed from all sin and punishment. But alas! the reverse is true.

Should any say, the sins of the world were not really imputed to, and laid on Christ—he did not literally bear them—he was not really guilty, but these are figurative expressions; I ask, if the scape-goat with its ceremonies be figures of Christ and his works, are they not, on this principle, figures of figures? If they are figurative expressions, why say, that the satisfaction of Christ is *real*, *proper* and *perfect?* If the doctrine of imputation be not understood in the sense of old divines, but in a figurative sense, I should be glad to know and understand it; for it is probable I should have no objection against it.

I will subjoin a few remarks on this subject, from the Hebrew; an imperfect knowledge of which I have acquired since I published the first edition of my address.

1st. The learned will not deny, that the word *to bear sin—to bear* iniquity, is universally expressed in the Hebrew by the word *nasa*, two texts only excepted. By the help of a Hebrew concordance on this word (*nasa*), I find it in twelve texts, applied to God himself, as *bearing* the iniquities of the people. It is true the translators have not translated the word, when applied to God, *to bear* iniquity; but *to forgive*, *to pardon*, *to take away*, iniquity. See Exod. xxxiv: 7; Exod. xxxii: 32; Num. xiv: 18; Josh. xxiv: 19; Psalms xxv: 18; xxxiii: 1–5; lxxxv: 2; Isaiah xxxiii: 24.

In these texts the word *nasa* is translated *forgive—forgiven.* In Job vii: 21; Mich. vii: 18, the same word is rendered *to pardon.* In Hos. xiv: 2, it is translated *take away* all iniquity. This last translation of the word *nasa*, occurs more than thirty times in our Bible.

Now, will any say, that when God is said *to bear our iniquity* so often, he is guilty and unclean by imputation, and therefore must bear the punishment of iniquity? Impossible! Our translators did not believe it, and therefore translated the word differently.

2d. Joseph's brethren are exhorted by their dying father, to pray Joseph *to bear* (*nasa*) their trespass. It is translated *forgive.* Gen. l: 17.

3d. Pharaoh prayed Moses and Aaron *to bear* (*nasa*) his sin. This is also translated *forgive.* Exod. x: 17.

4th. Saul prayed Samuel to bear (*nasa*) his sin—*i. e.*, pardon it. I. Sam. xv: 25.

5th. Abigail prayed David to bear (*nasa*) her trespass—translated, *forgive.* Comp. Exod. xxiii: 23; Num. xiv: 19; Psalms xcix: 8; Isaiah ii: 9, where *nasa* is rendered, *to pardon—to forgive.*

Surely from none of these cases can the doctrines of imputation of sin, and vicarious punishment be deduced. Yet when Christ is said (Isaiah liii: 12), *to bear* (*nasa*) our iniquities; it is affirmed that our iniquities were imputed to him, and that he suffered the punishment due to them. This affirmation I can not admit, unless the same be affirmed of God—of the angel in his presence—of Moses and Aaron—of Samuel—of David, and of the Levitical priesthood. This, I believe, none will do. On this point I shall be more particular hereafter.

FIVE. OF SACRIFICES.

The apostle to the Hebrews uniformly explains the effects of the legal sacrifice, by *purging* or *cleansing*. "For almost all things are, by the law, purged with blood, and without the shedding of blood is no remission." Heb. ix: 22. This same effect is described in the law by other words of the same signification, *to hollow—to purify—to sanctify*. These effects are equally applied to persons and things. Lev. xii: 6–8; xv: 30; xiv: 52; Exod. xxix: 36, 37, etc.

From these, with preceding remarks, it appears to me evident that the first effect of the sacrifices was to purge, cleanse, or sanctify the transgressor, and the unclean. The consequence of this effect was that atonement or reconciliation took place between God and the purified offender. For I before proved that God and Israel were never at one, or reconciled, while Israel were guilty or unclean—their iniquities separated between them and their God. But when Israel cleansed themselves by sacrifice, the union was restored or atonement made—the sin covered—cast into the depths of the sea, so as to be seen no more. Neh. x: 43; Ps. xxxii: 1; Rom. iv: 7.

It is almost too plain to remark, that the persons and things were the subjects defiled and impure. God and his government were pure and undefiled. There is no union or communion between purity and impurity. As I have proved that sacrifices were designed to purge from impurity, I must conclude their whole effect passed on man and things, and not on God; for they only were impure, and they only needed purging. But as soon as the defiled were cleansed or purged by sacrifice, then were they pure like their God—God is now reconciled with them without a change in him-

self; for his nature remains unchangeably opposed to impurity. The whole change has taken place in the person or things.

How easy is the application of this to our case under the New Testament. All mankind are polluted and unclean—all bearing iniquity—all guilty. God's holy nature stands in opposition to our unholy nature, and our sins have separated between us and our God. Jesus Christ, our great sacrifice, has died to cleanse us from sin and make reconciliation. When we by his blood are purged from sin, then *we are righteous even as God is righteous—holy even as he is holy.* Now we are at-one with God, and God with us. Now the union, atonement, or reconciliation, has taken place between God and the believers. This leads me now to treat of the sacrifice of Jesus—its designs and effects.

OF THE SACRIFICE OF CHRIST JESUS.

The design of the blood or sacrifice of Christ, is to *purge* and cleanse us from sin,—Heb. ix: 14, "How much more shall the *blood of Christ*, who through the eternal spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God." Heb. xiii: 12, "Wherefore Jesus, that he might sanctify the people *with his own blood*, suffered without the gate." Heb. x: 10, "By the which will we are *sanctified, through the offering of the body of Jesus* once for all." I. John, i: 7, "*The blood* of Jesus Christ, his son, *cleanseth us from all sin.*" Rev. i: 5, "Unto him that loved us, and *washed us from our sins in his own blood.*" Also Heb. ix: 23.

These same effects of his blood are described in other words of the same import; as *to take away sin—to put away sin—to bear away sin.* For the sinner is

ladened with iniquity, and bearing sin, till he is purged or cleansed from it. Then is it taken or put away from him. Heb. ix: 26, 28. "But now once in the end of the world, hath he appeared *to put away sin* by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear (Gr. bear away) the sins of many." I. Pet. ii: 24, "Who his own self bare (Gr. bare away) our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed." Isai. lxiii: 4, 11, 12, "Surely he hath borne (borne away) our griefs, and carried (carried away) our sorrows. He shall bear (bear away) their iniquities." John i: 29, "Behold the Lamb of God that *taketh* away the sin of the world."

I have deviated from the common translation of some of these texts; and my authority for doing so, is because those in Hebrews and Peter should be thus literally read. This reading is most agreeable with the context. In connection with that in Hebrews, the apostle was laboring to convince the Jews that the legal sacrifices could not take away sin; but that the sacrifice of Jesus Christ could only do it—*could only put away sin—could bear it away* completely.—So of that in Peter, the context shows that it ought to be translated *bear away our sins:* For it is immediately added, *That we being dead to sins, should live unto righteousness.* To be dead to sin is to be freed from it. (See Dod. in loco.) This text in Peter is a quotation from Isai. 53—and therefore justifies the translation of those verses in that chapter, which I have given. This is the translation of Taylor, the Hebrew critic; and of Thompson, the translator of the Septuagint. But

we have better authority than all this—the authority of inspiration itself. Matt. viii: 16, 17, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities and bare our sickness." That is, he took and bare them away, or healed the people of their diseases.

I have often wondered why divines, leaving the plain explanation of Isaiah liii., as given by Christ and his apostles, are yet continually pressing this chapter in support of the imputation of sin, and of vicarious punishment. This explanation of Christ bearing our infirmities—of bearing our sins—which I have taken, exactly comports with the priesthood bearing the iniquities of the congregation; which was to bear them away by purging or sanctifying them, as I have already shown. I wish it to be well remembered that the Scriptures attach two ideas to the phrase of one bearing the iniquity of another. The first is to sanctify or take them away. The second is to bear the burden of iniquity; as the children of Israel bore the iniquities of their fathers (Lam. v: 7), by suffering great distresses on account of their iniquities. Both of these ideas, without doubt, are included in Christ's bearing our sins and infirmities. He suffered pain, distress, persecution and death—not because, or on account of his sin (for he had none), but for, or because of ours. It was necessary that he should be tempted in all points, like as we are, that he might be a merciful high priest, and know how to succor us when tempted. Hence, as the children were partakers of flesh and blood, he also himself likewise took part of the same

—the same flesh and blood, subject to the same afflictions, pain and death. He thus bore the burden of our sin, that he might bear away our sin and sanctify us, and so make an atonement or reconciliation between God and us. In bearing the burden of our iniquity, Christ not only suffered in body, but also in his soul. As the prophets, seeing the miseries, pains and distresses coming upon the wicked nations around, are said to bear their burden; the effects of this burden were that the prophets' loins were filled with pain; pangs took hold of them, as the pangs of a woman that travaileth; they were bowed down at the hearing of those calamities, and dismayed at the seeing of them. Isai. xxi: 3. So Jesus bore in his soul the sins of the world.—So Christians, in their measure, have fellowship in his sufferings. Phil. iii: 10.

I proceed to state the effects of the blood or sacrifice of Christ. By it we are redeemed, bought, purchased and ransomed. Tit. ii: 14, "Who gave himself for us that he might redeem us from all iniquity." I. Pet. i: 18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation; but with the precious blood of Christ, as of a lamb without blemish, and without spot." Eph. i: 7; Col. i: 14, "In whom we have redemption in his blood, even the forgiveness of sins." Hos. 13: 14, "I will ransom them from the power of the grave, I will redeem them from death." Rom. viii: 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body." Gal. iii: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed is every one that hangeth on a tree." I. Cor. vi: 20; vii: 23, "Ye are *bought* with a price."

II. Pet. ii: 1, "Denying the Lord that *bought them.*" Acts xx: 28, "Feed the Church of God which he hath *purchased* with his own blood." Matt xx: 28, "Even as the Son of Man came, not to be ministered unto, but to minister, and gave his life a *ransom* for many." I. Tim. ii: 6, "Who gave himself a *ransom* for all to be testified in due time."

Many have taken these words, *redeemed*, *bought*, *purchased*, and *ransomed*, in their literal signification; as much so, as if our government should pay a sum of money to the Dey of Algiers, for the liberty of some American citizens detained by him in slavery. They represent Christ the purchaser—man the being purchased—the blood of Christ the price given—but as to the person from whom the purchase was made, they have differed. It is said that St. Austin and his disciples maintained that Christ made the purchase from the devil.* This notion is too glaringly absurd to need refutation. Some represent the Father as the person from whom the purchase was made. But this not only wants the sanction of Scripture, but is contrary to it; for the Scriptures say, *He hath redeemed us to or for God;* but not *from God.* Rev. v: 9. Others represent justice as that from which we are bought or redeemed. This notion equally wants the authority of Scripture. Besides, *the fullness of the Godhead was in Christ Jesus*, and the work of *God in Christ* was to reconcile the world unto himself. If the fullness of Godhead, in Christ, or the undivided God was active in the work of our redemption and salvation, surely

* This absurd notion has been unjustly palmed upon me. I ever abhorred the idea. If ever my former writings conveyed this idea to any, I once more affirm, it was unintentionally done by me; nor do those writings, fairly construed, speak such a sentiment.

justice was not excluded from having a part in the work. If it was, how can the redeemed ascribe their salvation or redemption to the undivided God? On this principle *justice* can have no claim to their praise for salvation. I would further remark, that man was God's own property—his fall by transgression did not dissolve God's right in him. Satan had deceived and seduced him from his God; is it not an act of justice as well as of mercy for God to claim and deliver his own from the power of Satan? Who would dare to say, it would be an act of injustice?

These expressions, *redeemed*, *bought*, etc., I do not understand *literally*, but *metaphorically*. So I am taught by the Bible. How often is God said to sell his people, when nothing more is intended than that he suffered their enemies to prevail against them, and bring them into bondage and distress. Judges ii: 14, "And the anger of the Lord waxed hot against Israel, and *he sold them* into the hands of His enemies round about." See also Judges iii: 8; iv: 2–9; 10: 7; I. Sam. xii: 9; Deut. xxxii: 30; Ps. 44: 12.

When the Lord has delivered these people thus *sold*, he is represented as having *bought*, *purchased*, and *redeemed* them. Exod. xv: 16, "Fear and dread shall fall upon them, till thy people pass over, O Lord, till the people pass over *which thou hast purchased;*" Deut. 32: 6, "Do you thus requite the Lord? O foolish people and unwise! Is not he thy father that has *bought* thee?" Ps. lxxiv: 2, "Remember thy congregation which thou hast *purchased* of old;" Deut. vii: 8, "The Lord hath brought you out with a mighty hand, and *redeemed* you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." See also Deut. ix: 26; xxiv: 18; Exod vi: 6, 15; II. Sam. vii: 23, etc.

These expressions, *bought*, *purchased*, etc., as mentioned in the preceding texts, are not to be taken *literally*, as if God had given a stipulated price to the oppressors of his people, but *figuratively*, and mean nothing more than *deliverance* or *salvation* from their enemies. So Moses understood them, and certainly he must be the best interpreter of his own writings. Read Exod. iii: 7, 8; xiv: 3; xviii: 10; v: 23, etc. In these texts you will find the same work of *redeeming*, *buying*, *and purchasing*, expressed by deliverance and salvation. In the same sense St. Stephen understood them: Acts vii: 25, 34, 35. So did the prophets: Isai. l: 2; Jer. xv: 20; Mic. iv: 10. And so did St. Paul. Rom. xi: 26, compd. with Isai. lix: 20. This figurative sense of these words is in common use among us. Thus we say, that our liberty from British tyranny was *purchased* by the blood of our fathers. No one understands by this, that our fathers gave their blood as a stipulated price to Britain for our liberty.

Another effect of the blood of Christ, is *reconciliation*, *propitiation*, or *atonement*. Rom. v: 10, "For if, when we were enemies, we were reconciled to God by the death of his son." Rom. iii: 25; Eph. ii: 16; II. Cor. v: 18, 20. By the blood of Jesus we are justified and forgiven—brought nigh to God—obtain eternal life—delivered from the fear of death, and the power of the Devil. Rom. v: 9; Eph. i: 7; I. Pet. iii: 18; John vi: 53; I. Thes. v: 10; Heb. ii: 14, 15; Rev. xii: 11.

I have been thus particular in describing the effects of the blood of Jesus, because it has been often said that we denied the efficacy of his blood to redeem and save sinners.

But it is now asked, how does the blood of Jesus effect these things in us? Or how does his blood sanctify, wash, cleanse, or purify us from sin? How does it take away sin—redeem us from it, etc. I answer: By faith in his blood. This must be acknowledged by all; for it is taken as granted, that none but believers are sanctified from sin—none but believers are redeemed or saved from sin—they only are justified, reconciled, and have eternal life. Unbelievers are not partakers of those things. Therefore the effects of the blood of Jesus, which I have noticed, are experienced by believers only; the resurrection from the dead excepted.

Hence arises another important inquiry, what connection is there between faith in the blood of Christ, and sanctification, redemption from sin, etc.? To this I shall pay particular attention. By faith in the blood of Jesus, is not merely to believe that he died on Calvary. For a person may believe this, and be deeply affected with a rhetorical description of the tragical scene, and yet his heart remain unsanctified, and unwashed from one sin. The same person would weep at the description of Emmet's death, if a Curran were the orator. The quantum of religion is equal in both cases, that is, none at all, unless sympathy be called religion. We must know the designs of the death of Jesus before we can be rightly affected with it. To believe, therefore, in the blood of Jesus, is to believe in the designs of it, as well as that it was shed. Into these designs I will now inquire.

1st. By his blood, the law, which was against us, was taken out of the way—nailed to the cross and abolished—the law of commandments contained in ordinances. Eph. ii: 13, 15; Col. ii: 14. The apostle

to the Romans represents the law as the first husband, and the Gospel the second. This first husband became dead by the body of Christ that we might be married to the second. Rom. vii. With the death of the law, we were delivered from its curse and transgression; for where there is no law, there can be no transgression nor curse. Hence says Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us," by hanging on the cross—"And for this cause he is the mediator of the New Testament, that, by means of death for the redemption of transgressions under the first Testament"—Gal. iii: 13; Heb. ix: 15.

By the abolition of the law, I do not think that the moral law of love to God and man was destroyed; for this must be unchangeably and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of moral law; but there is an intimate connection between his death and the ceremonial laws; for these were types and shadows of Christ, the anti-type and substance. Though the moral law was not abolished by Christ, yet its political curse was; which I before proved to be death, under Moses. For Christ did not come *to judge or condemn the world*—he did not come *to destroy men's lives*, but to save them. The woman brought to him guilty of adultery he did not condemn to death according to law; but preached to her mercy and forgiveness.

2d. Another design of the blood or death of Jesus, was to introduce the everlasting Gospel with all its blessings to Jew and Gentile—to all the world. *Christ hath redeemed us from the curse of the law*, by his death,

"that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith"—Gal. iii: 13, 14. Now the blessing of Abraham was the Gospel, preached to him four hundred and thirty years before the law. V. viii. By his death therefore was the Gospel introduced to the Gentiles, and it was not sent to them before. Before Jesus died, he sent his apostles to preach, but forbade them to go to the Gentiles, or into any city of the Samaritans; because the time was not yet come for the Gentiles to have the Gospel preached to them. But after he died and rose again, then he commissioned them to go into all the world, and preach the Gospel to every creature; for now *the blessing of Abraham is come upon the Gentiles* as well as Jews.

In Heb. ix: 15, 17, the same thing is stated. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of transgressions that were under the first testament, they that are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force when men are dead, otherwise it is of no strength at all while the testator liveth." A man may make his will or last testament, in which he may bequeath certain portions of his estate to his children—but they have no right to it while the father lives. But as soon as he, the testator, is dead, every legatee has a full right to the bequeathed inheritance. So now, by the death of Jesus, the testator of the New Testament, every creature of the fallen family, in all the world, Jew and Gentile, have a right to all

the blessings of the everlasting Gospel. But alas! how many, like Esau, sell their birthright for a morsel of vanity!

3. Another design of the death of Jesus was to destroy death and the grave, and procure and confirm our resurrection. This was his purpose before he appeared in the flesh. Hos. xiii: 14, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." When he died and rose again, then was *death abolished.* II. Tim. i: 10—then he wrested the keys from death and the grave—those keys which would have locked up all the dead in eternal night—then by Jesus Christ came the resurrection of the dead—then was brought to light life and immortality.

4. Another end of his death was to bear down the dark veil between earth and heaven. This was prefigured by the veil of the temple, which separated the worldly sanctuary, and the holiest of all. The holiest of all represented heaven. Heb. iv: 4, 15; vi: 19, 20; ix: 12, 24. The worldly sanctuary, where the people worshiped, represented this world. The high priest only was permitted to enter into the holiest of all, and that by the blood of a victim. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as yet the first tabernacle was standing"—Heb. ix: 8. So Jesus our great high priest entered into heaven itself, by his own blood, having torn away the veil, and made the way into the holiest of all, into heaven itself, manifest. Before this, the people were all their lifetime in bondage through fear of death, not so clearly understanding the resurrection and entrance into heaven: but now, seeing

Jesus pass through death and the grave into heaven, they lose their fears, and like St. Stephen, they look into heaven and rejoice.

5. Another end of his death was to display the love of God to sinners. Rom. v: 8, "But God commendeth his love toward us in that while we were yet sinners Christ died for us." I. John iii: 16, "Hereby perceived we the love of God, because he laid down his life for us"—I. John iv: 9, 10.

Now to believe in the blood of Jesus, is, to believe those ends of it just stated, viz.: That the law is abolished—the New Testament, with all its fulness, introduced and confirmed to every creature—the resurrection procured—the dark veil between earth and heaven torn away—heaven opened—life and immortality brought to light—and the love of God to sinners displayed. These glorious truths the blood of Jesus speaks; for it has a voice, *and speaketh better things than the blood of Abel.* Heb. xii: 24. But the Scriptures give his blood the voice; for without them we had not known its ends or designs. The word and the blood speak the same truths, and are confirmed one by the other. *The New Testament in my blood*, is the same New Testament in the word. Hence the same effects are attributed to each; as, by faith in the blood we are sanctified, cleansed, washed, purified, justified, reconciled, quickened, etc., so by faith in the word the same effects follow. John xvii: 17; xv: 8; Gal. ii: 16; II. Cor. v: 19, etc.

When the poor condemned sinner believes in Christ crucified—in the glorious designs of his death, he is encouraged to hope in God—he draws nigh with humble boldness to the throne of grace—obtains mercy and grace, receives the holy spirit of promise—

is sanctified and redeemed from sin—becomes a new creature, being reconciled to God, his law and government, and enjoys the union and fellowship with the Father and the Son, and with the whole household of faith. He ascribes all to the free grace of God in Christ. From this we see the natural connection between faith in the blood of Jesus and sanctification, redemption, etc.

I am far from thinking that every one must have a view of all these designs of his blood, before they can be Christians. Some, in the death of Jesus, may only discover the love of God to sinners, and by this be encouraged to trust in him. A father provides plentifully for a large family of children. Some of them may know the means by which the father got the provisions—others may not so well know, and the youngest may scarcely know any thing more than that the father's love provided these things. Yet they all eat and thrive, without quarreling about the means by which the provisions were obtained. O that Christians would do likewise!

If I am not egregiously mistaken, I think the candid and thinking part of all Christians will agree in these views of the blood of Jesus. They may think they have further views on this subject than I have stated; and if they will establish them to be true, by plain Scripture, as I have done, I will cordially receive them. Testimony from any other source will avail nothing. Confident and bare assertions, the common cant of the day, will be considered, "trifles, light as air."

I am not ignorant that men have attached other ideas to the blood of Jesus besides those I have mentioned, as, that it satisfied law and justice—reconciled

and propitiated God to sinners—took away original sin—purchased grace, salvation, and the holy spirit—opened the door of mercy, etc. These doctrines have been of long standing in the Church, and for a long time it has been thought blasphemy to call them in question. So long and so constantly have they been proclaimed from the pulpit and from the press, that the real ends of the blood of Jesus have been partially overlooked and neglected. Indeed I have thought that people, unacquainted with the Bible, by attending to a great part of the preaching and systems of religion in the present day, would almost conclude that Christ died only to satisfy justice—appease the vengeance of God, and purchase grace. These things I do not believe to be contained in the Bible; and for not believing them, we are considered as having denied the blood of Christ, and rejected the foundation stone of Christianity.

It is frequently said of us, that as far as we have gone in the doctrine of atonement, we are correct; but we are blamed for not going further, or for not receiving what they esteem true on this doctrine. To free ourselves from blame on this point, we are under the necessity of giving our reasons for not receiving those *further views* of our brethren. It is a privilege all have claimed and exercised, not only to state their own views of doctrines, but also to state the views of others; that by comparing them they may more certainly come to the knowledge of the truth. If we admit candor to direct us in this work. it can not fail to be profitable; nor can any honest person be offended that his doctrines should be fairly stated, and modestly examined. My brethren have taken more than this liberty with me: I hope for indulgence in

modestly examining their systems on this doctrine; in doing which I shall show my reasons why I can not believe them.

ON THE SATISFACTION OF JESUS CHRIST.

Our brethren, who oppose us, explain the word *atonement* to signify satisfaction. But as to the extent and application of it, they are not agreed among themselves. To me there appear to be three particular schemes on this subject, which I shall briefly consider.

First Scheme.—The first scheme is, that Christ, a substitute or surety, "By his obedience and death, made a *proper*, *real* and *full satisfaction* to God's justice, in behalf of them that are justified—and *fully discharged* their debt. By his perfect obedience and sacrifice of himself, he hath *purchased* reconciliation and procured the favor of God.—The sinner is justified, accepted, and accounted righteous in the sight of God for salvation, the obedience and satisfaction of Christ being imputed to him." Con. Fth. Chap. xi: sec. 3; viii: 5; xi: 1. Lar. Cat. Q. 97, 71, 72, 38.

I have already published to the world some of my thoughts on this subject; but as very few of those books are now in our country, being dispersed through various parts—and as but very few of you have had the opportunity of reading them—I shall take the liberty to bring to view some of those things in a compendious form, and add other thoughts on the same points. In doing this, I shall not have deviated from the common practice of authors, who have written before me.

1. This scheme appears to me to be unscriptural, or not found in the Bible. It is never said that the blood of Christ did satisfy God's law or justice, or that it

was ever designed to satisfy them. It certainly belongs to those who oppose us, to prove the contrary. They never yet have done it; and if we may guess their future success by their former efforts, I almost conclude they never can. It is easier to declaim against some doctrines, than to refute them. Many have chosen the former, and have gained their point with the unthinking and prejudiced.

It is often said, "He shall magnify the law and make it honorable." This is considered as tantamount with satisfying the law. I answer, the text does not say, that he magnified the law *by his blood or death*, and therefore it proves nothing to the point. How he magnified the law, and made it honorable, may be seen in his sermon on the mount, where he shows the spirituality and extent of the law, and frees it from the glosses and appendages of human wisdom and guile. He made it honorable, by fulfilling every jot and tittle of it. Had it not been worthy of honor, he never would have done it this honor.

But the learned have, after diligent search, found *one* passage where the word in Hebrew, commonly translated *atonement*, is translated *satisfaction*. Num. xxxv: 31–32, "Ye shall take no *satisfaction* for the life of a murderer—And ye shall take no *satisfaction* for him that is fled to the city of his refuge." I would ask the learned, by what authority did the translators of the Bible render this word *satisfaction* in this passage, and no where else, when commonly they have translated the same word *atonement* or *reconciliation?* It may prove that they believed the doctrine; but it can be easily proved, that they believed many doctrines which were false. Had they given the common translation of the word, it would have perfectly accorded

with the whole analogy of the law, and with the following verses of that chapter.

2. This scheme destroys the ideas of grace and forgiveness. For if my surety or substitute has *fully discharged my debt*, having paid *the real, proper* and *full* demand for me, can it be grace in my creditor to forgive me. God is proposed as an example to us, how we should forgive one another. Eph. iv: 32, "Forgiving one another, even as God (*en Christo*) in Christ hath forgiven you." Matt. vi: 12—we are taught to pray, "Forgive us our debts as we forgive our debtors." Now if God does not forgive us till our debts are paid, and he is our example, then must we do likewise! If my surety fully discharges my debts for me, though I am free from my creditor, yet I am now in debt to my surety, who, for the same reason, can not forgive me; for he must forgive even as God does. On this principle there can be no forgiveness in the universe forever.

As an answer to this objection to the scheme, nice distinctions between *moral* and *pecuniary* justice have been introduced. This appears to be an evasive subterfuge. For it will be granted that according to pecuniary justice there can be no forgiveness on this scheme; yet it is thought that according to moral justice there can. Let it then be called moral justice —(though I can not detach the idea of *morality* from justice in any view)—let the debt be also called a *moral* debt. This debt was obedience to law in its precepts and penalties. This debt, according to the scheme, Christ *really, properly*, and *fully paid* in the room of the elect, and so *satisfied justice*. This satisfaction is imputed to the sinner for justification and forgiveness This is the very thing against which I object.

3. This scheme imposes certain damnation on every one who ever sinned against the Gospel in one instance, by unbelief or disobedience. For, according to the scheme, the curse of the law was death, temporal, spiritual, and eternal. But Christ could not suffer more than eternal death, therefore his sufferings could only satisfy the demands of law *properly* and *fully;* consequently his sufferings could make no satisfaction for sins against the Gospel. Now if God can not forgive sin without a satisfaction, then it follows that every transgressor of the Gospel must be certainly damned.

4. This scheme contradicts the *simple* doctrines of the Gospel. The Gospel invites all—proposes and offers pardon, eternal life, and salvation to all—and is to be preached to every creature. But if Christ be the substitute or surety of the elect only, then these blessings are procured for a part of mankind *only*, and can not in truth and sincerity be offered to others.

5. This scheme destroys the very ground or foundation of faith, and is itself a cause of unbelief. For if Christ be the surety of a part of mankind only, then no one knows who are of that favored number, till they have the evidence of their justification and acceptance with God; consequently can not believe in him as their Saviour, until they are saved. This proves that the sinner is justified and saved before he believes in Jesus; and yet the Scriptures plainly declare, that the sinner believes unto salvation and justification.

6. This scheme conveys the notion of two independent Gods. For one God can not *purchase* any thing from himself, or *pay* any thing to himself, so as to *satisfy* himself. A creature could *properly* purchase nothing from God; for a creature with all he possesses,

belongs to God, and therefore can give him nothing which was not originally his before it was given. If those things were done, another independent God must have done them. "But with us there is but one God"—as proved before.

7. This scheme veils the glory of God's grace to sinners. For the surety, and the person with whom the surety is connected, are one in law. What the surety in this relation does or suffers, is considered as done and suffered by the sinner, with whom the surety is connected. When the sinner, in his surety, has *fully discharged the debt* against him, how can he see and praise the grace of God in this? It may be said, the grace of God is seen in giving his son to pay our debts. Suppose I am in debt to a man, and am unable to pay—the man insists upon payment before he can show favor to me—at the same time gives me the full sum to pay him. Might he not as well have forgiven me at first? The grace of God in forgiving is beautifully represented in Matt. xviii: 23–27, "The kingdom of heaven is likened unto a certain king, who would take an account of his servants: One was brought unto him who owed him ten thousand talents—yet the king forgave him the debt, because he had nothing to pay, and humbly requested the favor." Law and justice demanded payment; yet it was not contrary to law or justice for the king to forgive. Just like *this* is the kingdom of heaven. Comp. Luke vii: 41, 42.

8. This scheme represents God as changeable. For it represents him as full of wrath against the sinner; but by the blood of Christ he is appeased or reconciled to the sinner, though he remains unchanged and in the same state of rebellion against God and his government. The Scriptures represent God as reconciling

sinners to himself by the death of his son; but never represent him as reconciling himself to sinners by the death of Jesus—nor of his being reconciled to impenitent sinners. This I have before noticed.

9. This scheme also contradicts stubborn facts. For according to the scheme, the demands of law against the sinner were *death temporal, spiritual,* and *eternal;* and that Christ, the sinner's surety, suffered, and satisfied the demands in the sinner's stead. If he fully satisfied these demands, why do the elect suffer temporal or spiritual death? Why does Christ *live forevermore,* and **not** suffering eternal death?

Adam himself, suffered all the penalty law required or justice demanded. For God had said, "In the day thou eatest thereof, thou shalt surely die"—or more literally, *dying thou shalt die.*—[Margin.] For the very day he sinned, death (*temporal death*) seized on him, and preyed on the strings of life, till the last was cut; more than eight hundred years after he began to die. Law had its full demand, and justice was satisfied with his death, seeing it was all that was demanded. We grant this death would have been eternal, had not Christ, *the resurrection,* interposed. God did not say that Adam should die and never live again. For had he said this, hope were cut off forever, or his truth fail. There could have been no resurrection forever. But it was not contrary to law for Christ to raise the dead. "For the law hath dominion over a man as long as he liveth," but no longer. To talk of Christ as surety, paying the debt of temporal death, in the room of Adam and his posterity, is strange indeed, seeing Adam has paid it himself, and so have his posterity who are dead. He died, not to pay the demand of law, but to free them from its curse, already

inflicted, which is death. To talk of spiritual death as due to law, and demanded by justice, is awful, when rightly understood. Spiritual death is an alienation of soul from God—having no love to him nor his ways —no desire after him—no delight in him—dead in trespasses and in sins. Could a holy God, or a holy law require this of a creature without requiring sin? Could justice demand it, or be satisfied with sin? Could the holy Jesus pay this debt without being *really* dead in sin? No: there never was a moment when Jesus did not love God, and delight in him.

But our brethren say the covenant made with Adam "was the moral law," Con. Fth., chap. vii: sec. 2—Chap. xix: sec. 1, 2—Lar. Cat. Q. 20. By which law "he and his posterity were bound to personal, entire, exact and perpetual obedience—life was promised upon the fulfilling, and death threatened upon the breach of it." That the covenant with Adam was the moral law, is directly contradicted by Moses.—Deut. v: 2, 3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with *our fathers*, but with us, even us, who are all of us here alive this day." If this covenant had been made with Adam, how could Moses say that it was not made with our fathers? If this law or covenant was given to Adam, he must have been a sinner when it was given; for St. Paul says, "The law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." "The law entered that the offense might abound." "The law was added because of transgression"—I. Tim. i: 9; Rom. v: 20; Gal. iii: 19. "The Gospel was preached to Abraham four hundred and thirty years before the law." "Until the law, sin was in the world"—Gal. iii; Rom. v. I can

not, in the face of such authority, believe that the covenant made with Adam was the moral law, called the ten commandments. But to say that for Adam's obedience to this law, life was promised, is, I think, a groundless assertion.

10. This scheme contradicts the Gospel plan of justification by faith. For it represents the sinner as justified by the surety-righteousness of Christ imputed to him. This surety-righteousness was Christ's active obedience to the precepts of the moral law, and his passive obedience in suffering its penalties in the sinner's stead. This righteousness of Christ is entirely a law-righteousness; and if a sinner is justified by this righteousness imputed, he is justified by the works of the law. It matters not whether he or the surety has fulfilled it, for they are one in law, as before observed. This is not the righteousness of faith; for *the law is not of faith.* Faith has no part in this justification; the *elect* sinner being as much justified before he believed as afterward; for the works were finished near eighteen hundred years ago, when Christ died on the cross. *Then* the *satisfaction was really, properly* and *fully* made, and their *debts fully discharged.* If not, then something else is necessary, and therefore the satisfaction of Christ is not full and complete. Hence some have asserted that faith only gives us the evidence of our justification, long ago effected by the satisfaction of Christ. This appears to be consistent with the scheme.

Of that part of justifying righteousness, called the active obedience of Christ to the precepts of the law, in the sinner's stead, I would ask, was it the Adamic law which forbade to eat of the tree of knowledge of good and evil? This tree was not in being in Christ's day—and therefore all equally fulfilled it, and needed

none to do it for them. Was it the moral law which Christ obeyed in the sinner's stead? Or did he love God with all his heart, and his neighbor as himself in the sinner's stead? If so, then as his passive obedience to the penal demands of the law frees the sinner from obligations to suffer them himself, so the active obedience of Christ to the precepts of the law must free the sinner from obligations to obey them himself; that is, frees him from the obligations to love God and his neighbor! This is to make Christ *the minister of sin.* But was not Christ, as a man, under obligations himself to love God with all his heart and his neighbor as himself? As God, must he not love himself infinitely? What righteousness remains to be imputed to another?

But there are many precepts of the law which Christ could not have fulfilled literally. How could he have fulfilled the peculiar duties of a wife to her husband, or a husband to his wife? How could he have fulfilled the duties of parents to children, or the duties of any relation which he did not sustain? His own personal righteousness was perfect; but viewed as the righteousness of a surety, it was not. For if a wife, husband or parent should at any time fail in their duty, they can never receive justification on this plan.

The imputed righteousness of Christ is not once named in the Bible. Had it been the foundation stone of Christianity, surely Christ and his apostles would not have omitted it. It does not make a man more holy in heart—in the final judgment of the world, no mention is made of it; but every man is then to be judged according to his works. Matt. xxv: etc.

In defense of the imputed righteousness of Christ, the following texts are urged. "The Lord our righteousness;" "He was made unto us wisdom, righteous-

ness, sanctification, and redemption." If these prove imputed righteousness, they will also prove *imputed wisdom, imputed sanctification and redemption—imputed strength, salvation*, etc., for he is called our strength, salvation, hope, and *our all*, as well as our righteousness.

Rom. x: 4, is also introduced as proof for imputed righteousness, "For Christ is the end of the law for righteousness to every one that believeth." Christ is the end of the law in two particulars. One is, when he abolished the ceremonial law, having nailed it to his cross, and thus introduced *everlasting righteousness*, or the Gospel to all the world. The other is that he is the *end* or design of the moral law, which is *charity out of a pure heart.* I. Tim. i: 5. The law commands this, but is too weak to effect it in fallen man; Christ, by the Gospel, fully accomplishes this end or design to every one that believes. The text can not fairly be construed to signify imputation of righteousness.

Rom. v: 19, is also introduced to prove the same doctrine; "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." From this text the Universalists would prove restoration, alledging that *the many* in the one case is equal to *the many* in the other. Others, to avoid this doctrine, affirm that *the many* in the first case includes all mankind; but *the many* in the second place includes only a part. This, I am constrained to say, is without authority, being merely arbitrary. Others take *the many* in each case to include all mankind, but apply it to the justification of all infants from original sin.

I acknowledge myself to be of the same mind of the Greek fathers, Chrysostom, Occumenius, Theophylact and Theodoret, as quoted by Dr. Whitby, on this text.

They believed *the many* were made sinners *metonymically*, that is, by being made subject to mortality and death, the effects of Adam's sin; so that they are treated as sinners. On the other hand, by the same figures *the many* shall be made righteous by being raised from the dead to life at the last day, and so far treated as righteous. This is explained by I. Cor. xv: 21, 22, —"For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive."

Adam's disobedience brought condemnation to temporal death on all the world. Christ's obedience brought justification from that death upon all the world, by raising them from the dead.—After all are raised from death, then must all stand before the judgment seat of Christ, to answer for their own deeds, and not the deeds of Adam.

I have now given my reasons why I can not receive this first scheme of satisfaction: I proceed now to the consideration of what I have called the second scheme.

Second Scheme.—This scheme is, that "Christ, by his one offering of himself, made a perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual—that he truly suffered, was crucified, dead and buried to reconcile the Father to us—that he purchased his grace by the price he paid."—Meth. Dis. Art. 2 and 20. Art. Perf.

This scheme is so interwoven with the first, that it will be necessary to show the points of agreement and disagreement. 1st. They agree that the death of Christ did make a *perfect satisfaction* for sin.—2nd. That by his death the father was reconciled. 3rd. That by it

grace and favor were purchased or procured. But they disagree as to the extent of the application of the *satisfaction*, *reconciliation* and grace obtained. The first limiting them to the elect; but the second without limitation extends them to all the world. By this point of difference, the second clears itself of two very serious difficulties attendant on the first, i. e., of destroying the foundation of faith, and the simple doctrines of the Gospel. But by clearing itself of these, it involves others of a very serious nature. These, in the spirit of candor I shall now notice.

If Christ made a perfect satisfaction for all *the sins* of the whole world, both original and actual, then it follows, that the whole world must be saved. For all sins, *both original* and *actual*, include all sins against the Gospel, against the law of Moses—of Adam and of nature. Now as the *satisfaction* for all these sins was *perfect*—and as the *Father was reconciled* to all the world by the death of Christ; then it follows, that God, his law and justice, are *perfectly* satisfied with all sinners, and have nothing against any in all the world. As this satisfaction was made by the death of Christ, then, long before millions existed, or the sins committed, it was made!—nearly eighteen hundred years ago!

I am confident, that many in this scheme *professionally*, do not receive the consequences as just stated. They do not attach the idea *perfect* to satisfaction, for which they plead, but limit to original sin. Hence they say, that all infants are born in a justified state, Christ having taken away original sin from the whole world by making a *perfect satisfaction* for it. On this point I would humbly ask, did original sin deserve eternal death? If so, the sufferings of Christ not being more

than eternal, could only satisfy for this sin *perfectly:* How then can an actual sinner against the law or Gospel be saved?

But if original sin be taken from the world, so that infants are born in a justified state, I ask, is the guilt of original sin taken away? If so, why do infants suffer sickness, pain, or death? Is the principle to commit sin taken away? If so, why do children *go astray from the womb speaking lies?* If neither the principle nor guilt of sin be taken away, the doctrine appears to me without meaning.

But if original sin was taken from all infants, and they justified from it, then we must conclude that, previous to this, all infants were under condemnation, and that sin was upon them. This confirms the doctrine of the imputation of original sin to Adam's posterity. If the curse of original sin was natural death, then this is not taken away from infants, for they yet die. If the curse was eternal death or punishment, then we must conclude that the original constitution or law, which God gave to Adam, involved unoffending infants in eternal death or punishment! As this constitution must *then* have been agreeable to the will of God, and he is unchangeable, then it follows that it is yet agreeable to the will of God that unoffending infants should suffer eternally in hell. This would indeed draw a dark veil over the spotless character of God, from which we justly abhor.

If Christ, by making a perfect satisfaction for original sin, has justified the world from that sin; then it follows, that as he has also made a *perfect satisfaction* for all the actual sins of the whole world, he has justified the whole world from all actual sins. This can not be true. For we read of a sin unto death—the sin

against the Holy Ghost—the sin of apostacy—for which sins there is no forgiveness for ever. Therefore no satisfaction is made for them.

Some think it a sufficient argument to prove the doctrine of satisfaction, to say, that God gave his creatures an infinite law—that the transgression of it is an infinite evil—and therefore requires an infinite satisfaction.—The premises are as far from being true, as the conclusion is from being logical. For to say that God gave finite creatures an infinite law, is the same as that he laid them under an absolute necessity of committing sin, seeing they have not infinite capacities to fulfill it. To say the law is infinite is contrary to Scripture; for the Bible represents the law as requiring to love God *with all the heart*, and our neighbor *as ourselves*. But will any say, to love with all the heart is *infinite?* Or that it is *infinite* to love our neighbor as ourselves?

The justice of the law consists in this, that it requires all the heart, and nothing more nor less. It does not require a person of but *one talent* to love God with two—nor a person of but *two talents* to love him with five. It does not require men to love God equal with angels—much less does it require an infinite love and obedience. If the law was infinite, how can it be written on a finite heart?

The notion of the law being made infinite was introduced to prove that sin was an infinite evil. I am very far from extenuating the real evil of sin; it will sink the impenitent into everlasting punishment; but to magnify its evil to infinity, I think, transcends divine authority. An apostle said, "Where sin abounded grace did much more abound. Now, if sin abounded *infinitely* high, how could grace be much more than infinite? But it is said, sin is infinitely distant from

righteousness, therefore must be an infinite evil. I answer: Righteousness is as infinitely distinct from sin, as sin is from righteousness; must I therefore conclude that every righteous act is an infinite good? To say sin is infinite, is to destroy the distinction of greater and lesser evils. But the Bible says, "Is not thy wickedness great, and thine iniquities infinite?" Job xxii: 5. But the text does not say, *thine iniquity* is an infinite evil—but *thine iniquities* are infinite, or innumerable, according to the old translations printed in London, A. D. 1600. The premises being unfounded in truth, I need say nothing of the conclusion, that an infinite satisfaction was necessary. I would only observe that infinite satisfaction by punishment is a phrase without application to any being in the universe; for finite creatures can not give or suffer it; and God can not.

THIRD SCHEME.

I proceed now to examine what I have called the third scheme, which is, that Christ, by his death satisfied the law, not in the letter of it, for that was *everlasting* punishment; but in the spirit of it, which was punishment *merely*. By this the door of mercy was opened to sinners—the honors of law and government secured, so that God can be just in justifying the ungodly.

This scheme I understand thus: A soldier deserts—he is apprehended—tried by a court martial, and condemned to death, according to military law. If he is spared the law is dishonored, government weakened, and license given to others to commit the same crime. The court commiserates his case—an officer of dignity proposes to suffer in his stead—to be stripped naked, and publicly to receive five lashes on his bare back.

Now the law is satisfied, not in the letter, for that was death, but in the spirit of it, which was punishment. This less degree of punishment in a person of such dignity as the officer, was equivalent to the death of a common soldier. Pardon is now granted to the soldier consistently with the honors of law and government. The application is easy.

On this scheme I observe, that it differs not essentially from those just considered. Those make the satisfaction *proper*, *full* and *perfect;* but this makes it imperfect and defective, seeing it only satisfied the law in the spirit. Yet all admit the law had all the satisfaction it needed, to make it honorable in the exercise of mercy to sinners. This scheme appears to be a palliative of the two former, but as unfounded in truth. It is a pity that so much is said and written on the doctrine of Christ's satisfaction, and with so much untempered warmth, when the doctrine is not contained in the Bible.

It is often said, that God must show his hatred of sin by punishing it either in the actual sinner or his substitute; for if he was to pardon the sinner without punishment, he would give wrong notions of himself—dishonor his law—disgrace his government—and give license to sin. I answer: God has abundantly declared and manifested his hatred to sin through all his dispensations. Witness the rebel angels—the destruction of the old world—of Korah and his wicked company—the overthrow of Sodom, and the everlasting destruction of the wicked. But must we also see this hatred to sin in the death of his Son? Yes; here we at once behold his hatred to sin, and love to sinners in the brightest colors. How great his hatred to sin, that in order to destroy it, he spared not his only Son from

death! How great his love to sinners, in his delivering him up for us all! But must I see his hatred to sin in pouring out his wrath and *heavy* vengeance on the head of the innocent Jesus?—punishing sin in him in the stead of sinners?

But it is often said, in proof that God killed his Son, "That it pleased the Lord to bruise him." I answer: In the same manner it pleased the Lord to tempt David to commit sin in numbering Israel—to afflict Job in taking off his all that was good, etc. But a little attention to these facts will show, that God had no active agency in doing these things; but barely suffered them to be done by our adversary, the devil. It was a very early prophecy, that the serpent should bruise the heel of the promised seed, Christ. Gen. iii: 15. It is also a well known fact, that wicked men, instigated by Satan, did crucify the Son of God. Shall we yet ascribe the deed to God himself?

But it is further said, to prove the same point, "Awake, O sword, against my shepherd—smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones"—Zech. xiv: 7; Matt. xxvi: 31. I answer: God smote the shepherd in the same manner as he smote the little ones in the text; for *to turn his hand on* the little ones, signifies to smite or slay them. See Acts xiii: 11; I. Sam. xxiv: 12; Deut. xiii: 9; Ezek. xxxviii: 12; Ezek. vi: 14; I. Sam. v: 6; Jer. vi: 12, and li: 25, etc. But shall we ascribe all the persecutions, afflictions, and deaths of Christians, to God? Nay; He only suffered these to be done, not interposing to prevent them.

God's very nature is merciful, gracious, and forgiving, as well as just. Exod. xxxiv: 6, 7. These per-

fections were in him from eternity, and were never affected by any thing Jesus exercised or suffered. They never had been called forth into exercise, had there not been such objects as the fallen family of Adam. Grace respects the helpless and unworthy—mercy respects the guilty and needy—and forgiveness the penitent. Though the very nature of God breathes forgiveness, yet the penitent soul only receives it; for it is a Scriptural maxim that repentance precedes forgiveness—but the goodness of God leads to forgiveness. This goodness of God is eminently seen in Christ crucified, and in the Gospel: "They shall look on him whom they have pierced and mourn"—Zech. xii: 10. But this Gospel must first be believed, before this effect can be produced. Had Jesus never lived, died, and rose again, according to the Gospel, we had died in our sins.

It is generally admitted that the law is a transcript of the holy nature of God, and therefore can not stand in opposition to his nature. Does the nature of God breathe forgiveness to the penitent sinner, and can the law, the transcript of his nature, breathe vengeance? Did the holy nature of God move him to give us a Saviour, and did the same holy nature in his law oppose? Did the holy nature of God move him to give us the promises of life, pardon and salvation, and was the *law* against the *promises* of God? God forbid, says Paul—That very law would have given life, but it was too weak through the flesh. Can we suppose that the law is more opposed to sin than the nature of God, or than the Gospel itself? Or can the stream rise higher than the fountain? Has God bound the law of his nature by the law of his hand? If then

forgiveness be a perfection of God, and the penitent soul the proper object of forgiveness, what shall oppose the forgiving act?

It may be said, though he repents, yet he has transgressed the law, and is therefore guilty. This is implied; for if he were not a transgressor and guilty, he could neither be the subject of repentance nor forgiveness.

But it is said that the judge of an earthly court, though he weeps for the criminal, yet by law, must pass the sentence of death. Should he spare or pardon the criminal, the law would be dishonored—government weakened, and license given to commit sin. I answer: If the judge or executive could really know that this criminal was a true penitent, it would appear morally wrong to kill him. The injury he has done can not be repaired by his death, and the probability of his repeating the crime no longer exists. But as earthly judges can not know the heart, they must determine according to testimony. But shall we limit the ways of God to our courts of justice? No: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways and thoughts higher than yours"—Isai. lv: 7, 9.

God knows the heart; therefore impenitent sinners can not deceive him by hypocritical repentance. God will punish the impenitent; therefore no license is given to commit sin. He will pardon the humble penitent; therefore law is not dishonored, nor his holy government weakened. In thus acting God will ap-

pear more glorious in the eyes of all holy beings. The threatening in Gen. ii: 17, was fulfilled in Adam himself—"dying thou shalt die"—Marg. He began to die then, and at last died.

Having now given my reasons why I can not receive either of the three systems just examined, I shall close this subject with some remarks on the suretyship or substitution of Christ. This doctrine is common to the three schemes, and on which they principally hang for support.

This doctrine is supported by two arguments, the strength of which I will briefly notice. The first is Heb. vii: 22, "By so much was Jesus made a *surety* of a better testament." I need only remark, that in this text only is he called surety, but here he is called the surety of a testament, and not of mankind; therefore the text is not in point.

The second argument for suretyship is drawn from the Greek prepositions *huper* and *anti*, as signifying *in the room* or *stead of*. There are two texts in the New Testament where *huper* is thus translated: II. Cor. v: 20, "We pray you *in Christ's stead*"; Phile. xiii, "Whom I would have retained with me, that *in thy stead* he might have ministered unto me." The argument is this—the preposition *huper* is translated in *the stead of*—but it is written, Christ died *for* us—suffered *for* us—was delivered up *for* us all (the preposition *for* being translated from *huper*); therefore it means that Christ died and suffered in our stead.

This argument is very inconclusive; because, of the many hundred places where *huper* is used in the New Testament, I have never found it translated *in the stead of*, but in the two texts just quoted; and in neither of these is the death of Christ implicated.

But if *huper* must signify substitution, then Paul and the other apostles suffered as substitutes for us. "Who now rejoice in my sufferings *for* you (*huper*, in your stead), and fill up that which is behind, of the afflictions of Christ, in my flesh, *for* his body's sake (*huper*, in the stead of his body), which is the church." "I desire that ye faint not at my tribulations *for* you, (*huper*, in your stead)." "And I will very gladly spend and be spent *for* you (*huper*, in your stead)"—Col. i: 24; Eph. iii: 12; II. Cor. xii: 15, etc.

Again, if *huper* signifies substitution, then Christians are substitutes for one another, and in the same sense as Jesus was. I. John iii: 16, "Hereby perceive we the love of God, because he laid down his life *for* us (*huper*, in our stead), and we ought to lay down our lives *for* the brethren (*huper*, in the brethren's stead)." Rom. xvi: 4.

If *huper* must signify substitution, then were the Christians substitutes for Christ, and suffered in his room and stead. Phil. i: 20, "Unto you it is given *in behalf of Christ* (*huper*, in the stead of Christ), not only to believe on him, but also to suffer *for his sake* (*huper*, in his room and stead)." II. Cor. xii: 10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, *for Christ's sake* (*huper*, in the stead of Christ)." See also John xiii: 37–38; Acts v: 11–9–16.

If *huper* must signify substitution, then was Christ a substitute for our sins. Gal. i: 4, "Who gave himself *for* our sins (*huper*, in the room of our sins)." I. Cor. xv: 3, "Christ died *for* our sins (*huper*, in the stead of our sins)."

Once more: If *huper* signifies substitution, then it will follow that Christ has entered into heaven in our

room and stead. Heb. vi: 20, "Whither the forerunner is *for* us entered (*huper*, in our stead)." This would not be a comfortable doctrine to a Christian.

But the Scriptures have not left us in uncertainties on this point. They have explained the word *huper* by others which the nicest critic can not pervert to signify substitution. Luke xxii: 20, "This is the New Testament in my blood shed for you (*huper*)." Matt. xxvi: 28, "This is the blood of the New Testament shed *for* many (*peri*)." Here *huper* is explained by *peri*, which never signifies substitution. Again, Rom. xiv: 15, "Destroy not him with thy meat *for* whom (*huper*) Christ died." This is explained by *idea* with an accusative, which no where signifies substitution. I. Cor. viii: 11, "And through thy knowledge shall thy weak brother perish for whom (*dia hon*) Christ died." The same is seen in I. Cor. xxv.: 3, "Christ died *for* (*huper*) our sins." Rom. iv: 23, "He was delivered for our offenses (*dia paraptomata*)."

This argument for substitution drawn from the Greek preposition, *anti*, is more inconclusive than the former. They have for authority, the solitary translation of but one text. Matt. ii: 22, "Archelaus did reign in Judea, *in the room of his father Herod* (*anti*)." But this does not signify substitution in the commonly received sense of the word. For neither the actions nor sufferings of Archelaus were imputed to Herod for his justification; nor those of Herod to Archelaus, for his condemnation. This preposition is explained by another word (*eneken*), which no where signifies substitution, but is commonly translated *for the sake of*. Eph. v: 31. "*For this cause* (*anti toutou*) shall a man leave his father and mother, and cleave unto his wife" —Matt. xix: 5; Mark x: 7, "*For this cause* (*eneken*

toutou) shall a man leave father and mother, and cleave unto his wife," etc.

That Jesus was the substitute, the federal head, the representative of mankind, is often asserted, but never proved from the Bible. These names, nor the ideas attached to them by scholastic divines, I have not found in that book. Whenever I find them, either applied to Adam or Christ, I will receive them, but not before.

SECTION IV. ON THE OPERATIONS OF THE SPIRIT.

The Bible plainly teaches that the whole work of regeneration and salvation from sin, is the work of the Spirit: Eph. ii: 10, "For we are his workmanship, created in Christ Jesus, unto good works;" Phil. i: 6, "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ;" Phil. iii: 5, 6, etc., "For it is God that worketh in you both to will and to do of his good pleasure." John iii: 5, etc. From these and many similar texts it is plain, that God begins, carries on, perfects the whole work. It is a work infinitely beyond the power of man, who can not make one hair white or black — who is unable to change his nature as the Ethiopian his skin, or the Leopard his spots.

It is also plain that God begins, carries on, and perfects this work by means of his word. Is. i: 18, "Of his own will begat he us *by the word of truth;*" 1 Pet. 1: 18, "Being born again, not of corruptible seed, but of incorruptible, by the word of God;" Rom. i: 16; John xvii: 17; 2 Cor. vii: 1; 2 Tim. iii: 16, 17, etc.

It is equally plain that God does this whole work

in us by means of the word *believed* by us, and not in *unbelief*. Rom. i: 16, "The Gospel, which is the power of God unto salvation, to every one *that believeth;*" 1 Thes. ii: 11, "The word of God which effectually also worketh in you that believe;" Heb. iv: 2, "For unto us was the Gospel preached, as well as unto them—but the word preached did not profit them, *not being mixed with faith* in them that heard it."

We have been frequently charged with denying the operations of the Spirit. I do not recollect of having ever known one among us that did deny them; yet some may have given cause for the charge, by using expressions which seemed to lean too far that way. But I think the very reason why we have been thus charged, is because we have continually asserted, and do yet firmly believe, that the Bible gives us no grounds to expect these operations while we abide in unbelief. To assert the contrary, we think dangerous.

Some appear to make the Scriptures *every thing* in regeneration; and others make them *nothing*. These opinions seem to be extremes from the truth. Suppose God should extend his arm from heaven, and hand the Bible to me a poor sinner, and thus address me: "Take this book—in it are all things necessary for you to know, believe and do—by this book convert, regenerate, quicken, and save yourself; never expect any other help, aid or assistance from me." On this plan I should think it folly and presumption to pray to God for his spirit, or for any thing—I should despair of salvation and eternal life.

Again; suppose God should hand me, a poor sinner, the Bible, and should thus speak: "Take this book—in it are all things necessary for you to know, believe and do—but you can neither know, believe

nor do them, till I, in my sovereign time and way, give my Holy Spirit to enlighten and renew your minds. On this plan I should think it folly to attempt to know, believe or do. To act consistently would be to lie inactive, and wait for that sovereign time, if that time should ever come.

That which I think to be the truth, is this: Suppose God, having handed me the Bible, should thus speak: "Take this book—in it are all things necessary for you to know, believe, and do—believe them as the truths of Heaven, and come to me and ask, and I will give you the Holy Spirit, and every promise of the New Testament." On this plan I should be encouraged to activity in every duty, in the confident expectation of help and salvation.

SECTION V. ON FAITH.

From the foregoing remarks on the operations of the Spirit, it appears evident that there are two opinions on the doctrine of faith. One is, that a sinner can not believe the Gospel before some supernatural or immediate work of the Spirit be operated in him, to enable him to believe. The other is, that the sinner can believe prior to this internal work. Of this opinion I profess to be, and my reasons for it I shall briefly give.

If a sinner can not believe the Scriptures, it must be for one of two reasons—either, because, the Scriptures are incredible in themselves, or that the sinner has not capacities to believe them. To say that the Scriptures are in themselves incredible, and yet God commands us to believe them on the pain of eternal damnation, is to make him a God of matchless cruelty, tyranny and injustice. To say that God requires

sinners to believe them, when they have not capacities to believe, amounts to the same thing.

To evade these awful consequences, the advocates of the doctrine say that man before he sinned, had sufficient capacities for believing God—but by sin he has become incapable—and that God has not lost his right to command, though we have lost our right to obey. I would just observe, that the Scriptures were not given to perfect, but to fallen man. If God knew that his fallen creatures could not believe, would it not appear cruel to command them to do it, and inflict a more aggravated condemnation upon them for not complying? As this is an important point, I will be a little particular in the consideration of it.

The Bible teaches very plainly that faith precedes the gift of the Spirit in us. John vii: 37, 38, "Verily I say unto you, he that believeth on me, out of his belly shall flow rivers of living waters. But this spake he of the Spirit, *which they that believe on him should receive*;" Gal. iii: 14, "That we might *receive the promise of the Spirit through faith.*" The Holy Ghost is one of the promises of the New Testament.—Acts ii: 38, 39; Isai. xliv: 3, etc. But it is evident that faith only receives the promise. Gal. iii: 22, "For the promise is given them that believe." Therefore, in the language of an apostle, we receive the Spirit through faith.

As faith precedes the receiving of the Spirit, by us, it necessarily follows that it precedes the operation of the Spirit in us. Is regeneration a work of the Spirit in us? Faith certainly precedes this work. John i: 12, "But as many as received him, to them gave he power to become the sons of God, even *to them that believe on his name*;" Gal. iii: 26, "For ye are all the

children of God, by faith in Christ Jesus." Is eternal life a work of the Spirit? This is also preceded by faith. John xx: 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." Are salvation, justification, and sanctification the works of the Spirit? The Scriptures every where declare that all these are preceded by faith. An unbeliever is nowhere in the Bible said to have received the Spirit, or his operations in them; but on the contrary, it is declared they can not. John xiv: 17, "Even the Spirit of Truth, whom the world can not receive, because it seeth him not."

If then faith precedes the receiving of the Spirit, as well as his operations in us, as I have just proved, then to assert that a sinner can not believe the Scriptures till the Spirit operates in him, is anti-Scriptural.

But it is often said in support of this doctrine, that faith is the gift of God, and that Jesus is the author and finisher of faith. Eph. ii: 8; Heb. xii: 2. But how does God give faith? Paul answers, "So then, faith cometh by hearing, and hearing by the word of God"—Rom. x: 17. Should I relate to my neighbor an incident in my knowledge, and he believe me, I surely am the author and giver of his faith—his faith came by hearing me relate the fact. So God, by his Son, has given to his Word a revelation of himself, his will, etc. I believe, and rightly say, he is the author and giver of my faith; for I had never believed unless he had spoken these things.

But if faith be the gift of God in the sense I oppose, then how could God address the sinner, and say, what more could I have done that I have not done? The sinner might justly reply, Lord, thou mightest have

done more—for thou mightest have given me faith. When the Lord says, why will you die? The sinner might answer, because thou dost not give me faith. How could Jesus marvel at the unbelief of the Jews, if it was true they could not believe? He might as well have marveled that they did not create new worlds, for according to the doctrine, each is equally beyond their power.

The doctrine that a sinner can not believe, is inseparably connected with unconditional election and reprobation. For if God gives faith to one and not to another, what else is this, than to elect one and reprobate the other? Nothing to me appears to be a greater contradiction, than for a man to preach the Gospel to every sinner—to hold out the offers of life and salvation—to entreat them to believe and accept of them—to thunder forth the more aggravated condemnation for disbelieving and rejecting—and yet immediately add that sinners can not believe till the spirit operate in some immediate, supernatural way upon them! Should this be a doctrine of the Bible, the sinner can not believe it; for that supernatural operation is as much needed to enable him to believe this as any other doctrine of the Bible.

It is generally said that sinners must pray, and strive for faith. But says Paul, "How shall they call on him in whom they have not believed?" Rom. x: 14. And James says, "Let him ask in faith, nothing wavering—for let not the man (the unbeliever) think that he shall receive any thing of the Lord." Isaiah i: 6, 7. We may ask for what is promised; but if faith were one of the promises of the New Testament, none of the fallen family could be saved on Gospel principles. For I before proved that the promises of the new covenant

are given to them that believe, and to none else. Now if faith be a promise, how shall an unbelieving sinner obtain it? He must have faith before he can receive the promised faith; that is, he must have faith before he can have faith, which is an absurd impossibility.

But it is warmly contended that a sinner can not believe, because he is spiritually dead. The meaning of the doctrine is that a sinner must be quickened or made spiritually alive before he can believe. The Bible teaches as opposite to this as light is to darkness. It every where declares that this spiritual life is the fruit of faith. "He that believeth on the Son hath everlasting life, and he that believeth not the Son *shall not see life*, but the wrath of God abideth on him." John iii: 16, 20, 31, etc. If God declares that the unbeliever *shall not see life*, who dare contradict it? The sinner is dead indeed; but yet he can hear and believe unto eternal life. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v: 25. We never read in the Bible of an unbeliever having eternal or spiritual life, and have no reason to expect it to those who have the Gospel preached unto them.

It is often affirmed that a sinner can not believe, because he is blind. By this is signified that a sinner must have spiritual sight to enable him to see before he can believe. To this I reply that faith and sight are two very distinct ideas. "For we walk by faith, not by sight"—II. Cor. v: 7. This distinction between faith and sight the apostle to the Hebrews, xi chapter, very plainly shows. There he defines faith as *the evidence of things not seen.* Of this truth he proceeds to give us many examples; as, "Through faith we under-

stand that the worlds were framed by the word of God." Neither Paul nor his fellow Christians had seen the worlds made, yet they believed the fact, and therefore believed things they did not see. By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. God had warned Noah of the flood one hundred and twenty years before it came—Noah believed—and therefore believed what he did not see. So Abraham believed there was such a country as Canaan, though he had never seen it, but God foretold him—he thereleft his native land to seek it. I might mention many other cases to prove that faith depends not on *sight* for its existence, but is the evidence of things not seen. For says Jesus himself, "Blessed are they that have not seen, and yet have believed." John xx: 29.

But if we can not believe till we see and understand, then are all Christians partial deists or infidels—for who can say that he sees and understands all the holy Scriptures? That part, which he does not see and understand, he can not believe, according to this doctrine, and therefore, as I have said, is partially an infidel.

It is often asserted that an unconverted sinner can not believe. But the Scriptures assert that God *justifieth the ungodly* that believe; for none but believers are justified. Rom. iii: 28, 4, 5, etc. Therefore the ungodly sinner does believe. The sinner believes unto salvation and unto righteousness, as well as unto justification. Mark xvi: 16; Rom. x: 10, etc. Therefore I conclude that a sinner can and must believe before he is saved, justified, made righteous, or converted.

It is frequently said that a sinner may have, without the supernatural operations of the spirit, the faith

of miracles and a theoretic faith; but a saving or justifying faith they can not have. I have just proved the contrary of this doctrine to be true. The apostles appear to have been ignorant of the many sorts of faith introduced in latter days. The apostle to the Hebrews considers them all as one. Heb. x: 39, and chap. xi: 1—ult.

Faith indeed is the same act of the mind, though the objects and effects of it be very different. Thus, I may believe in the law of Moses; and the effects of this faith may be conviction of sin and awful fears of hell. This some have called a legal faith. So, I may believe in the Gospel of Jesus Christ; and the effects of this faith may be joy and peace. This, by some, is called an evangelical faith. This faith may be so strong that I may have full assurance of my acceptance with God. This, by others, is called the faith of assurance. This same faith may not be so strong as to give me assurance; but by it I may be led to trust in, or rely upon God. This is called the faith of reliance. Who does not see that these are different fruits of the same faith, exercised on different truths?

Some admit that an unconverted sinner has natural power to believe, but has no moral power; that is, they have no will or disposition to believe God's word. I answer: Faith depends not on the will, inclination, or disposition, but on testimony. Were I from home, and a messenger should come and inform me that my wife was dead, I should believe it; not because I was willing, but because of the testimony of the messenger. Many sinners believe they are on the brink of ruin, not because they are willing and pleased that it should be so, but because of the testimony of truth.

If we can not believe the word of God till this will

and disposition is wrought in us by his Spirit, then it follows that the word of God is neither the cause nor foundation of our faith; but that previous work is both the cause and foundation of it. This is the very ground of wild enthusiasm, and a blow at the vitals of Christianity. But, if because sinners, perfectly unholy, are morally unable to believe God, how could perfectly holy Adam disbelieve him, and believe the devil? Surely the moral inability was equal in both cases.

Some, more disposed to cavil, than to weigh our arguments candidly, say that we are our own saviours, because we declare that man must believe the Gospel prior to his receiving the spirit of his operations. I will answer such by a familiar figure. There is a beggar starving for want of bread—a rich man hands him bread—he stretches out his hand—eats and lives. Now, did the bread he ate, or the hand which received it, save his life? Every one will say it was the bread; yet even the bread, unless received by the hand, could not have done it. Christ is the bread of life given to a perishing world; faith is the hand that receives him —the sinner lives. Now, did the bread of life save him, or faith that received it? All will answer, the bread of life. Though faith can not save him, yet without it he can not be saved. There is no more merit in his faith, than in the hand of the beggar which received the bread.

But the most powerful argument against the doctrine I defend, is, that it is supposed to contradict the experience of Christians. Many will say, that they remember the time when they would have given a world to have believed, but they could not. I would just remark, that what has been generally called

faith, I have called the fruit of faith. What these persons wanted, were the comforts of religion, and deliverance from sin. They already had faith in the law which condemned them; they so far believed the Gospel, that in the hope of salvation they were led to the throne of grace, and prayed without ceasing. They longed for salvation, and would have given a world for it.

Should this same person be asked, "How much would you give to believe in Mahomet?" he would answer, "Not a cent." "Why?" "Because I believe him an impostor." "And why give a world to believe in Jesus?" "Because I believe he is able to save me." This is the truth, though reluctantly confessed by many.

Some object that we, by our faith, strip God of his glory, and attribute it to the creature. This objection I will answer by a familiar figure. Two artists try their skill to form the most complete image. One forms the complete image of a man, with eyes, ears, mouth, and every feature and member in perfect symmetry. The image is presented to the view of spectators; they all admire the workmanship, and praise the skill of the artist. But none are so stupid as to give the praise to the image. The other artist tries his skill. He too forms the complete image of a man, as the former. But he superadds the faculties of seeing, hearing, understanding, believing, etc.; he speaks to his image—it hears and understands him; he relates to it a fact—it believes him; he calls it to come to him—it obeys him. All the spectators extol the workmanship, and give the preference of skill to the last artist. Should any of the spectators degrade the workmanship of the image, they would degrade the

skill of the artist. This last image I consider a true representation of mankind. God has made them capable of hearing, understanding, believing and obeying. Is it derogating from the glory of God to represent his creatures in this dignified point of view? But is it not rather derogating from his glory, to represent his creature man, by the first image, incapable of understanding, believing, or obeying him? Suppose the first artist should speak to his image, it can not hear. He relates to it a fact—it can not understand, nor believe him; he bids it come to him—it can not move or obey; he becomes enraged at his lifeless image, and stamps it in pieces with great fury. What would the spectators conclude, but that the man was irrational to be thus enraged at a dead image? Shall we impute such conduct to the holy God? Yet I am certain I have heard it done.

Another objection often urged against our views of faith, as well as against some other doctrines we hold, is the authority of great men. The great bishop P—— thinks and writes differently. The learned and pious N——, D. D., condemns the sentiments. The ingenious and scientific M——, A. M., calls the doctrine refined Deism — a blow at Christianity, etc. These objections are weighty with some. I remember that the Doctors and Rabbis once sent some men to take Jesus and bring him to judgment. These men, who were sent, were not so blinded by tradition or interest as not to feel the force of the truths they heard Jesus speak. They returned without him, convinced that he was the Christ. The Doctors, chagrined and enraged, address them, "Have the rulers believed on him? But these men, who know not the law, are accursed." Just so in the present day—Have the

great bishops and learned doctors believed these doctrines? No. They must be wrong, and they who believe them are a poor, ignorant herd, that know not the law, and are accursed. The authority of one inspired writer, with me, outweighs a host of bishops and doctors. I detract not from their virtues; many of them I esteem, but they are fallible men.

I might notice other minor objections to the doctrine of faith which I have received; but the short limits of an address admonish me to come to a close. But one more opinion I shall notice, which is, that the spirit is given to every man, whether believer or unbeliever. This opinion is taken from I. Cor. xii: 7, "But the manifestation of the spirit is given to every man to profit withal." Whoever will for a moment read the connection with this verse, will see that *the every man* in the text is limited to the saints or members of the church, to whom were given the different gifts of the spirit. What is generally meant of every man having the spirit, is what I call the light of truth, which has, in a greater or less degree, enlightened the world, especially those who live in a Christian land. By this light sinners are often made to tremble for fear of being convicted of their sin and danger.

SECTION VI. ON CHURCH GOVERNMENT.

It is commonly said of us that we have no form of church government. We candidly acknowledge we have none but the Bible, and the form of government contained in it. This was the only one the head of the Church thought proper and necessary to give—it is the only one the primitive Christians had for centuries after the ascension of Christ; and, even by the acknowledgment of all our brethren who oppose us,

it is *the only infallible rule of faith and practice.* If it be the only infallible rule, we certainly act wisely in rejecting others, which are acknowledged to be fallible.

We also acknowledge that authoritative *creeds* and *confessions* had an early introduction into the Church, and have been of long standing; but whether they have been of advantage or disadvantage to the Church, let facts determine. From the time such forms were introduced, religion began to decline from that simplicity, spirituality, power and liberty, which had so adorned its professors before. It continued to decline for centuries, till it was almost sunk in corruption beneath paganism itself.

At length Luther, Calvin and others, made a bold stand against the corruption of the Church. The Lord wonderfully preserved them, and prospered their labors. Light began to dawn, and pure religion began to revive and smile upon the benighted world. They rejected all human establishments of religion, and all books as authoritative but the Bible. The Bible—the Bible was their only religion, and love the only bond of union.* While they thus stood on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, they grew up into an holy temple in the Lord, and promised fair to ameliorate the condition of the unhappy world.

But how soon these prophets blasted! The Reformers, just emerging from the chaos of Popery, began to read the Bible for themselves. So long habituated to error and human glosses, it would have been almost a miracle for them to have thought alike on every point. The fact was, they differed in things of little note; but yet lived together in peace and broth-

* Chillingsworth by Nelson.

erly love. On account of these small differences, the Papists charged them with a want of uniformity among themselves. To avoid the reproach, and remedy the supposed evil, they undertook the unhappy and vain project of making the people think alike. For this purpose forms and creeds were again introduced; which so far from answering the contemplated design, broke and divided the Christians into opposing sects. Divisions and subdivisions have since been multiplied —they still increase, and will increase, till the cause be removed, and the original ground be re-taken by the Church of God.

The law making business for the Church we have disclaimed as an unwarrantable intrusion upon the prerogative of Jesus Christ who is our only law-giver. His laws are simple, plain and easy to be understood—*the way-faring men, though fools, shall not err therein.* By these laws the Church is directed how to receive members, that is, on the profession of their faith in Jesus Christ.—Acts viii: 37; Rom. xiv: 1, etc. They direct how Christians, thus received, should live—Rom. xiv, and *passim.* They also direct how they shall be treated who walk disorderly.—Matt. xviii: 15, 17.

On the subject of church government I do not design to be particular; because one of our brethren* has lately published a tract on this point, which is in general circulation among us. On the Bible the Church must and will ultimately settle, as the only foundation of faith, practice and discipline, all other books as authoritative being rejected. Till this be done, in vain we pray for Christian unity, and in vain

* Elder David Purviance.

devise plans for its accomplishment. This sentiment daily gains ground, both in Europe and America, though opposed by the learned and eloquent scribes and orators of the day.

One great objection to receiving the Bible *alone*, without human helps or creeds, is that men will think and believe so differently, that they can never enjoy Christian union among themselves. This objection is of great antiquity. It was this that induced the Popes to take the Bible from the laity, and cause them to submit to their own canons and decrees. It was this that caused so many sanguinary laws to be made in the State as well as in the Church, to enforce uniformity. It is this, which is yet the cause of so much altercation among Christians. But all the creeds in the world will not prevent a free man from thinking and speaking his views of truth. Should his views be a little different from the confession or standard of the party with which he may be connected, he must be excluded; if not, the creed is a mere *brutum fulmen*.

But it is further objected that heretics are to be excluded from the Church. Granted; but by what law are they to be judged? Certainly by the Bible. Rom. xvi: 17, "Mark them who cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them."

Among fallible mortals, who know so little, a tolerant spirit ought to prevail; especially among Christians. A Christian is to be judged by his fruit—*if the fruit be good the tree is also good.* If we determine a man to be good or bad, by his notions or opinions, we are sure to err, and contradict matters of fact. For how many have orthodox sentiments, and wicked practices; and how many are holy in their lives, but

have erroneous opinions. If, to the profession of faith in Jesus Christ, as the only Saviour of sinners, be joined a dependence on him alone for salvation—if to this be added a holy life according to the Gospel, this man, thus professing and acting as a Christian in the estimation of Heaven; if God deigns to receive and commune with such, who shall reject him? What if he may have erroneous opinions? Yet they do not become principles of his heart or his life, so as to influence him to err in practice.

A person of this character should not be excluded from the arms of charity. Yet we should not spare his errors, but in the meekness of wisdom labor to correct them. By thus treating him as a brother, we can have access to his heart so as to impress it with truth. This I hope, dear brethren, we shall labor to do, from a disposition to please God rather than man. In this, too, there is danger of erring; but it is safest to err on the side of charity.

One thing I have ever observed, that in every revival of pure religion, the spirit of toleration revives with it; and as religion declines, intolerance increases. Pure religion expands the souls of Christians; but bigotry contracts them.

SECTION VII. ON PARTYISM AND PARTY NAMES.

Often it is said of us, that we are laboring to establish a party. I deny the charge, with respect to myself, with abhorrence of the thing. Our very profession is leveled at the destruction of partyism, as the bane of Christianity. No wonder that those possessed of a party spirit, oppose us so warmly. We have publicly and sincerely professed the spirit of union with

all Christians; we have neither made nor adopted any party creed, but have taken the Bible only as our standard; we have taken no party names by which to distinguish ourselves from others, but the general name CHRISTIAN. We have raised no bars from our communion, but what the Bible has raised before us, and yet we are accused of partyism!

If our opposing brethren think us possessed of a party spirit, let them put us to the test; let them offer us the right hand of fellowship; let them invite us to join in the work and worship of the Lord—let them break down the bars of separation around their communion tables which they have raised against us, and then if we do not unite, let us be branded with the odious name, *partyism*. Till this be done, I hesitate not to say, that they act an ungenerous part who thus accuse us. But if partyism be objected to us as a crime, let the objector, who is clear of it, cast the first stone at us.

Partyism is a foul blot on Christianity, and among the blackest stains on the character of its professors. An apostle calls such "carnal." Partyism is directly opposed to the plan of Heaven, which is to gather into one, or unite all, in Christ Jesus. It is contrary to the express command of God—to the doctrine, example and prayer of Jesus, to the repeated exhortations of his inspired apostles—and to the very spirit of Christ in all his new-born children; for they are born with heavenly love and union, with the whole family of Christ. But alas! How many are corrupted from the simplicity of the Gospel! Enlisted into a party, they too, soon are taught to despise others, and to forget the good exhortation, "Let brotherly love

continue." How many happy souls, whom God had joined together, has partyism severed with an unhallowed hand?

We have taken the name *Christians*, not because we considered ourselves more pure than others — but because we knew it was the name first given to the disciples of Jesus by Divine authority. It better agreed with our spirit, which is to unite with all Christians, without regard to names or distinctions. There are party names too many already in the world, without our assuming another. But our brethren, unwilling for us to bear that name, have given us others we will not own—as *New-lights* and *Schismatics*. The name *New-lights* is not novel. It was long ago given to Whitefield, to Wesley, to the former Methodists, to the new-side Presbyterians, or New-Brunswick Presbytery, to the first Baptists in Virginia, and indeed to every sect of living Christians in my remembrance for years past. To be called by the name of such worthies we need not blush. But this name, the least of all others, agrees with our profession. We have professed no new light—but that old unsullied light which shines in the Bible.

Did we profess as others, that we must be enlightened by some supernatural power, a power extraneous from the Word, before we could believe the Word, then, with propriety, we might be called *New-lights*. Or did we profess a great many doctrines as true, which we could not prove by the Word of God, then we might be called so; but these professions we have never made; therefore the name does not apply to us. Of the name *Schismatics* I shall treat presently.

But if our brethren will not admit us to their communion, unless we subscribe to their party creeds, and

assume their party names, we shall remain free, leaving the matter with the great Judge of all.

The pious Christians of every name see, and are grieved at the evils of partyism, and acknowledge it wrong. Will they blame us then for attempting to clear ourselves of the evil? They must acknowledge that we have taken the only solid ground to destroy the evil, and promote the contrary. If so, *let them go and do likewise.*

The time is not far distant, when Christians of every name shall be more solicitous for the salvation of souls, than for the promotion of a party. They will flow together, in love, to the standard of Heaven, and encourage each other in the work of the Lord. They will piously blush at those things in which they may now be boasting, and fill the world with praise for such a great deliverance.

SECTION VIII. OF SCHISM.

We are constantly charged with schism, and are commonly called *schismatics* by the partisans of the day; but with what justice I will now inquire. The first great schism took place when the Popes of Rome instituted their canons and laws, and caused the people to receive them instead of the holy Scriptures. Then the Church *schismatized* from the Lord, and his holy Word. They were *schismatics* indeed. The churches in the east and west once disputed who should be the greatest; the issue was, that the eastern or Greek church broke from the western or Latin church, and were therefore *schismatics*. The Reformers, Luther, Calvin, and others, broke from the Latin or Papal church, and were called *schismatics*. If they were *schismatics*, what else must their descendants be?

Calvin and his followers broke from Luther and his followers, and must therefore be *schismatics.* The Methodists are schismatics from the Church of England; for before the American revolution, and for a short time after, they were considered members of that church, nor would they receive the ordinances from another hand. Afterward they established themselves into a separate church, and formed another discipline, and were called schismatics by some writers in the Church of England, who wrote against them.* The Cumberland Presbyterians broke from the Synod of Kentucky, and are called *schismatics* by that church.†

If seceding from the jurisdiction of society be *schism,* and a crime, then who are clear of it? A partisan should blush to call his fellow-Christian a *schismatic;* because, if a man of sense, he must be conscious that the name equally pertains to himself, and the reproach equally belongs to all. If schism be wrong, we should diligently inquire, how shall we clear ourselves of that wrong? I will freely give my opinion.

Isai. xi: 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." The use of an ensign or standard, is to collect soldiers into their proper place. Let fifty regiments be in one promiscuous crowd—let the ensign or standard of each regiment be unfurled and raised, and a parade beaten on the drum—each regiment knows their colors, and instantly flows to it. Every party of Christians have their particular standards to which they respectively flow. The Lord's standard is Jesus Christ and his doctrines, as exhibited in the Gospel.

* See Guiry's Hist. Episc.

† See Blackburn's Past. Lett.

This is raised by God himself in the midst, and all are called to flow unto it by the voice of heaven. Should any of the pious, under their party standards, be convinced that partyism is wrong—should they be grieved at evil—should they long to be together and commune together, but can not do it without giving umbrage to the party with which they are connected, and enlisting under the banners of that party to which they may go. In this situation should they agree to renounce all their party standards and names, yet to love and commune with all Christians of every name, and flow to the standard of Heaven. These Christians would be called *schismatics* by the different partisans, but are they schismatics? Have they not taken the only method to avoid schism? This method we have taken, and therefore our profession is the only one which is clear of that evil, the candid being judges. With what propriety can we therefore be called schismatics?

SECTION IX. OF HERESY.

Much is said of heresy in this day, and the epithet *heretic* has been applied to every denomination of Christians by each other. We, in common with others, have borne the name. Many speak much of heresy without knowing the true import of the word. "I think," says Dr. Doddridge, "that the word *hairesis* (heresy) signifies a sect of people separated from others, and forming what we call a distinct denomination." This agrees with Acts xxviii: 22, where the Greek word *hairesis* is translated *sect*. "These be they," says St. Jude, "who separate themselves." The doctrines of heretics are called *heresies* because they are of a divisive nature, and consequently contrary to the doctrines of Jesus Christ, which are of a uniting nature.

"Mark them who cause divisions among you, contrary to the doctrine ye have learned, and avoid them"—Rom. xvi: 17.

If this definition of heresy be correct (and the learned will hardly dispute it), let it be inquired, who are the heretics of our day? Candor can not say that we are, for we are no distinct society voluntarily separated from others, but would sink into the general body of Christians, if they would let us; but we are repelled at every point. Our doctrines are not of a divisive nature, but directly the contrary. The charge of heresy seems to fall upon those very persons who object it against us. It is a a pity that the professors of Christianity do not more accurately study the Bible. If they will search, they will find the origin of heresy, its evils and consequences; and having seen these things, they will surely see the propriety of reforming immediately.

[We omit the section on Shakerism.—AUTHOR.]

CHAPTER VI.

AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

A YOUNG student had passed with honor the laborious routine of college, and received his diploma; he had just completed his theological studies, and received license to preach the Gospel. He had amassed vast stores of knowledge from ancient and modern writers on theology; from the dead and the living—he was well prepared to enter the arena with any disputant, and to contend earnestly for the prize. Musing upon the proper course to be pursued, he determined first to visit an old preacher, celebrated for wisdom and prudence, and for his great success in converting souls to the Lord from his youth, and from him to receive advice, how he should preach in order to be useful to the world. This was the dictation of wisdom. He immediately went, and was kindly received by the old father. "I have come," said the young preacher, "to learn from you how and what I must preach to the world in order to be profitable."

O. P.—My son, I can give you the same advice that Paul the aged gave to young Timothy, "Take heed to thyself, and to the doctrine, continue in them, for in doing this, thou shalt save thyself and them that hear thee." Two things are here enjoined: 1st, Take heed to thyself; 2d, Take heed to the doctrine, and continue in them. The end will be salvation, both of

thyself, and of them that hear thee. If then you would be useful in saving sinners as well as to save yourself, here your course is plainly marked out.

1. Take heed to yourself, and learn this truth, that without me ye can do nothing — Christ, the great teacher of the world, never preached the Gospel till he was full of the Holy Ghost—his apostles were forbidden to leave Jerusalem and preach the Gospel till they had received the Holy Spirit of promise, endued with power from on high. Even deacons, who were to attend solely to the temporalities of the Church, must be full of the Holy Ghost, as a qualification of their office. The Lord will have no servants in his Church without this qualification. Without we have the Spirit, how can we minister it to others. We may lecture as a philosopher, as Socrates lectured to his hearers, and with as little success; we may declaim as Demosthenes or Cicero, and agitate the crowds, but can never penetrate the heart of the sinner, so as to convert him to the Lord; we may make proselytes, but not Christians. The new covenant is not written on tables of stone, as was the old, but on fleshly tables of the heart. The Jews' religion was outward, that of Christians is inward. On this the salvation of yourself, as well as others, depends.

2. Take heed to thyself. Young preachers, especially those favored with a liberal education like yourself, are apt to feel more self-confident and independent than others. They can deliver a wordy, and even a sensible discourse, without the quickening Spirit; but such discourses are without fruit. A young man just rising from a long course of theological studies, has gotten on Saul's armor. In it he feels cramped, and

not free. He must be armed with Gospel weapons, or no Goliah will fall before him.

"Let no man," says Paul, "despise thy youth, but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." By thus conducting yourself, you will gain the favor and respect of all, and thus be the means of saving them. Instead of despising your youth, they will highly esteem and revere it. In vain you labor to preach successfully to people who despise you. They may admire and applaud your talents, but in heart despise you.

In order to avoid being despised, and consequently useless, be an example:

1. In word or speech. Let your speech be always with grace, seasoned with salt, so as to make it more palatable and purifying. Though you may preach as an angel in the pulpit, yet when in private circles you indulge in vain talk, as innuendal self-praise, or in detracting from others, or in speaking evil of any man, or in jesting and sportive speech, or on any topics not calculated to administer grace to the hearers, you lose your influence and become contemptible.

2. Be an example in conversation, or behavior, as the word in the original literally signifies, and so rendered by Dr. McKnight. Let, then, your behavior, your walk, be as becometh the Gospel. I have seen even in preachers in their common walk a *nondescript* something, so disgusting that my eyes have turned away with contempt. They walked as if the ground was unworthy of their tread. I have seen them lightly skipping up the stairs of the pulpit—then adjusting their collar and bosom, combing their hair in

dandy style—then rising in the vain confidence of respect, and reading their hymn and text with an affected air, and tone of sanctity, visible to all but themselves. Such conduct forestalls any good effect of their preaching.

3. Be an example in charity, or love, not in word and in tongue, but in deed and in truth, by administering of your goods to the poor and needy. Let your charity condescend to men of low estate, and treat them with respect, even the poor African slave. The salvation of their souls is equal to that of the kings of the earth. In death—in heaven, the distinction is lost forever.

4. Be an example in spirit. Always cherish a meek, gentle, and quiet spirit—an humble, loving, heavenly, and praying spirit. Such a spirit will almost silence the tongue of slander, or cause its poisoned darts to fall harmless at his feet.

5. Be an example in faith; prove to all by your works, your zeal, and labors of love, that you heartily believe what you profess and teach to others. To teach the truth in a dull phlegmatic manner and style, is to lessen the force of truth, and pour contempt upon its glory. People will think the preacher does not believe what he preaches, and are rather confirmed in their infidelity. But the truth preached in the spirit of faith will have a different effect on the hearers. It kills and makes alive. That preacher, whose heart is glued to earth is throwing water on fire, is dragging heaven-bound souls down to bondage, and is making death more deathly.

6. Be an example in purity—purity of heart and life. Avoid impurity in word and action, as well as

in thought. Keep your garments unspotted from the world. In all things show thyself a pattern in every good work.

The second advice given by Paul to Timothy is, "Take heed to the doctrine." The words are emphatic—*the doctrine*, not the doctrine of Moses—not the doctrine of uninspired men—but the doctrine of Christ and his inspired apostles. It is the Word, the Gospel, the faith of Jesus Christ. Preach the Word, the whole Word, and nothing but the Word; keep nothing back, and dare not transcend it, or add to it.

1. Preach the Word, the Word that reveals the fallen condition of the world—that they are all under the reign of sin and death—all led captive by the devil at his will, to everlasting punishment—that they are unable to break the grasp of their enemies, or to deliver themselves, being without strength—that if they die in their sins, where God is they can never come—that they must be born again, and made new creatures, or never see Heaven. Try to arouse them from their deathly sleep and show them their danger. This they must see and fear before they will inquire after the good old way, and seek salvation. Point the poor trembling sinner to Jesus, sent in love by the Father, to be the Saviour of the world—that he is able and willing to save to the uttermost all that come to God by him. Preach his universal and kind invitations—his kind assurance that he will cast out none that cometh to him—urge them to faith, repentance and obedience; and let them know, Now is the accepted time, and now is the day of salvation. Urge them to accede to the terms of salvation immediately, by the horrors of hell, by the joys of heaven, by the

mercies of God, by the coming of the Lord Jesus to judgment, and by our gathering together unto him to hear our eternal doom from his lips.

These are themes that will inspire you with holy zeal, and well calculated to waken the sleeping sinner. Preach not the scholastic jargon of depravity, as moral depravity, natural depravity, total depravity. These things gender strife. Preach the word in the language of the Spirit, and your labor will not be in vain in the Lord. Preach the way of salvation, irrespective of man's opinion—preach the word.

SECOND INTERVIEW.

Y. P.—My father, I have come to you again under a burden of difficulties, from which I wish to be delivered; and now I earnestly request your assistance.

O. P.—What is the matter, my son?

Y. P.—I lectured last Lord's day, on Rom. iii: 10, 19. From this passage I endeavored to set forth the fallen and miserable condition of the world—that they were all under sin—all gone out of the way—none righteous, no not one, all led captive by the devil at his will. After describing their wretched condition, I showed that they were all without strength to deliver or save themselves, and none able to redeem his brother. I then endeavored to show the way of salvation, and introduced the ii: of Ephesians, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." I remarked that salvation was of grace—free, sovereign grace—and that the means by which this salvation was received, is faith, and this the gift of God. I urged them to believe in the Lord Jesus Christ that they might be saved; and that if they believed not, they must be damned. That without faith

it was impossible to please God. After I had closed, a man in tears came to me, and thus accosted me: Sir, I am convinced that I am a sinner undone. I know not what to do. You have closed every avenue to hope, but in the sovereignity of God, in giving or withholding his saving grace or power. You tell me faith itself is the gift of God, without which there is no salvation, but certain damnation. Do tell me how I am to get faith. I replied, you must pray for it. He said, "How can they call on him in whom they have not believed?" "Whatsoever is not of faith is sin." I must have faith before I pray for it; for he that prays without faith commits sin, and shall receive nothing of the Lord. What shall I do? I told him he must wait the Lord's pleasure. But, said he, you preached that now was the accepted time, and now the day of salvation. I have long waited in hope that sovereign grace would move to my salvation, but my hope is almost gone. I am distracted with tormenting fear, lest death and hell overtake me in my sins. Oh, what shall I do? I was struck dumb; I knew not what to say to him. Ever since my mind has been sorely agitated. I have believed that faith was a command of God, and made the condition of our salvation. But would he command an impossibility, and damn us for disobedience? Would he suspend our salvation on a condition impossible to be performed by us? Now you see my case; do help me.

O. P.—Yes, my son, I see your case, and well remember how I, when young, was similarly agitated from the same cause. These are to you the beginning of sorrows. You have been long walking in the fogs of scholastic divinity, which have obscured the sun and the air, or thrown on the Scriptures an almost

impenetrable mist of darkness. You are now beginning to learn the truth as it is in Jesus. I rejoice at it. From your representation of your lecture, you did well in describing the sinful, miserable and lost situation of the human family, and that they were without strength to save themselves—you did well to show that salvation was by grace through faith. But on these points you erred, having been taught the mystic theology to which I have referred, and in which your mind has been tangled and confused. For your help I will give a short lecture on these subjects (i. e.), Grace and Faith.

Grace (*Charis*, Gr.) signifies favor in opposition to merit or desert. Grace is taken in the Scriptures in four senses. 1st.—As a perfection of God. 2nd.—As the revelation of this perfection. 3d.—As the gifts of God to man. 4th.—As an ornament.

1st.—Grace is a perfection of God. This is an undisputed truth, and therefore needs not a long train of witnesses to confirm it. It is the beginning and ending of our salvation. From it bursts forth the ten thousand gifts to man—temporal and spiritual, called the gifts of grace, so often found in the Scriptures. But the word has various acceptations, as is clearly seen in John i: 14, 17. "The Word was made flesh, and dwelt among us, full of grace and truth. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." In these verses we see at one view three of the senses of the word *grace*. "Full of grace and truth," means the fulness of the gifts of grace; for, "out of this fulness we all have received grace." It pleased the Father that in him should all fulness dwell—the fulness of salvation—of the spirit—

of eternal life, etc., all of which are given us in Christ Jesus, and which we receive from him. Grace is here also used as a perfection of God; as, "we have received grace for grace." Received grace, not for works of righteousness which we have done, not for or on account of our merit, but on account of his grace or free favor as a perfection of his nature. Grace is here also used as the revelation of it in the Gospel; as, "The law was given by Moses, but grace and truth came by Jesus Christ." This is a contrast between the law and the Gospel, for overlooking these distinctions, the mind becomes confused in reading the Scriptures.

2. I have shown what is universally admitted, that grace sometimes signifies perfection of God. I now shall show that it sometimes means the revelation of this perfection, toward fallen man, which is the Gospel of the Son of God. This I have already shown from John i: 17; Acts xiv: 3, "Long time, therefore, abode they, speaking boldly in the Lord, who gave testimony to the word of his grace;" Also Acts xx: 24, 32, and Acts xviii: 27, "Who when he was come, helped them much who had believed through grace," *i. e.*, through the word of grace; for faith comes by hearing the word of God. Rom. vi: 14, "Ye are not under the law, but under grace." Here the law is contrasted with grace, or with the Gospel, the revelation of God's grace. Gal. v: 4, "Christ is become of no effect unto you, whoever of you are justified by the law;" ye are fallen from grace, *i. e.*, from the Gospel. Eph. ii: 8, 9, "By Grace are ye saved through the faith (*tes pisteos*), and that (*touto*) not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." *By grace ye are saved*, means

by the free favor of God as a perfection. This salvation by grace is effected through *the faith*, as it is in the Greek, which is equivalent to the Gospel, or the word of his grace. The obedience of the faith, or Gospel, is certainly here intended—for the faith or Gospel, will justify no one, who is disobedient to its requirements. It is God that justifieth, it is added, and that not of yourselves. The word *that* (*touto*) is in the neuter gender, and can not agree either with grace, salvation, or faith, for they are all in the feminine gender. Every Grecian knows this, and they also acknowledge, that it agrees with the whole sentence going before; as, "By grace are ye saved through the faith," and that salvation by grace through *the faith*, is not of yourselves, not by your works of the law, but it is the gift of God. Now it is plain that faith, as an act of the man, is not meant, but the object of that faith, is here intended. Tit. ii: 11, "The grace of God that bringeth salvation hath appeared unto all men, teaching us," etc. This is doubtlessly the Gospel. I might multiply quotations to prove this point, but shall add no more.

I now proceed to show that grace sometimes and very often, signifies the gift of grace. Rom. v: 15, "Much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many;" Rom. xv: 15, "Because of the grace of God that is given to me of God, that I should be the minister of Jesus Christ unto the Gentiles;" and Gal. ii: 9; Eph. iii: 8; Eph. iv: 7, "But unto every one of us is given grace according to the measure of the gift of Christ;" II. Thes. ii: 16, "Hath given us good hope through grace;" 1 Pet. v: 5, "God resisteth the proud, but giveth grace to the humble." In a

word, pardon, salvation, strength, glory, honor, immortality, and eternal life are all the gifts of grace—Jesus with all his unsearchable riches, the Holy Spirit with all his quickening powers, a new heart with all its holy affections, all, all are the gifts of grace.

4. Grace also signifies an ornament of beauty. Ps. xlv: 2, "Thou art fairer than the children of men; grace is poured into thy lips;" Jas. i: 11, "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth." The gifts of grace adorn the happy recipient. He is adorned with the robe of righteousness, the garment of humility, of a meek and quiet spirit, which reflect glory to God, and honor to the truth, and good to the world; for they seeing are induced to glorify God also.

The grace of God is sovereign, as all his perfections are; but the gifts of grace are not sovereign; for it passed by fallen angels, and apprehended fallen men—a Saviour was given to the world but not to devils. The gift of salvation and eternal life is given to the obedient, penitent, believer in Jesus; but denied to the opposite character. By inattention to this, thousands have been led astray, as you confess you have been. All the gifts of grace are offered freely to the world; but on conditions of faith, repentance, and obedience; without which, none shall receive them, or be justified by them, but condemned for rejecting them. If faith, repentance and obedience, were sovereign gifts of God, to us, then the reason why a sinner has them not, is because God did not please sovereignly to give them; and the reason of his damnation is because God sovereignly withheld them.

Instead then of the Gospel being glad tidings of

salvation to all people, it would be to the wicked, the greatest curse that could be given; for it would lay them under a necessity to greater sin, seeing they can not believe it—they would have greater condemnation, because this is the condemnation, that light is come into the world and men have rejected it—of course their punishment must be far more severe. If this doctrine be true no man can be blamed for his infidelity.

Can not a natural man believe his fellow-creatures when they relate to him a fact? This is undeniable. If they receive the witness of men, the witness of God, is greater. Are men so depraved that they can not believe God? They surely are not more depraved than the devils are; yet devils believe and tremble; and so do natural, wicked men; for they believe God in his threatenings, and are often sorely affrighted on that account. This proves that they can and do believe a part of God's Word, and why not all? Why not believe that in love he sent his Son to be the Saviour of the world, of them that believe in his name? All depends upon the same testimony. Faith comes by hearing, and hearing by the Word of God. One great reason why so many believe not is, because they are taught to think that they can not. This doctrine either drives them to negligence, or to stubborn, blasphemous opposition to God, as an austere being, reaping where he has not sown and gathering where he has not strown. This is the rock, upon which thousands have perished.

Go immediately, my son, to that poor weeping sinner, and show him the way of salvation, lest he despair and die. Tell him he must repent and convert to God—that he must obey the Gospel, and come to

Jesus for salvation. May the Lord go with you, and enable you to be an able minister of the New Testament, not of the letter which killeth, but of the Spirit, that giveth life!

THIRD INTERVIEW.

Y. P.—I have come again, father, to receive more instruction from you. I was abundantly edified by the truth received through you at our last interview. I learned then more useful truth than ever I had acquired by years of reading and studying the systems of divinity written by men. I am only beginning to learn, and have some difficulties in my mind respecting some doctrine of the Scriptures, which I wish you to remove. I will give you a succint account of a discourse I preached last Lord's day to a numerous assembly, from Mark xvi: 16, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I do this in order to receive correction from you in any point in which I may have erred.

O. P.—I approve of your plan proposed, and will gladly hear, and labor to assist as far as I am able.

Y. P.—After reading my text, I said the Gospel meant glad tidings—sent from heaven—brought and first preached by the Son of God, and confirmed unto us by them that heard him. I dwelt some time on the glad tidings to all nations, an epitome of which I considered to be contained in John iii: 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." I tried to exhibit the love—the great love of God to the world—that this was the source of every good to the world—of the gift of his Son, and

of eternal life and salvation in him—that this love included all the fallen world, Jew and Gentile—every creature—that the gifts of love were free as water, as free as the light of the sun to all. Though these gifts were free and offered to all, yet they could only be received and enjoyed by a certain character—"He that believeth." Faith was an indispensable condition of salvation and eternal life, without which condition performed they must perish—must be damned. I showed that the very Gospel of salvation, to be preached to every creature, implied that every creature needed salvation, and therefore was in a lost condition. I endeavored to portray the sinful, guilty, helpless condition of the world in the language of the Scriptures, and the danger to which they were exposed in their unconverted state. I urged them to fly—to fly immediately for refuge from impending ruin to the Saviour of sinners and be saved—that they should now believe and now obey the Gospel, and obtain eternal life. Now is the accepted time, and now the day of salvation.

The congregation was serious, feeling and attentive. After I had closed and the assembly dismissed, I, with a number of the elders, was invited to dine with the pastor of the church. After dinner, the pastor, a very good and intelligent man, began, in a friendly manner, to remark on some subjects which I had just preached. Said he, If God loved the whole world, and gave his Son to be the Saviour of the world, and if he has almighty power, why are not all saved? I answered that the Scriptures plainly declared he loved the world, and that he sent his Son to be the Saviour of the world; and the reason assigned why all were not saved is that they did not believe, and therefore did not receive the

love of the truth that they might be saved. They did not perform the condition God required in order to be saved. He replied, Faith is the gift of God; and until he gives it, a natural man can no sooner believe than make a new world. I answered, If your doctrine be true, then God has suspended our salvation upon an impossible condition. Suppose a man commands his little son playing in the yard to pluck up a large oak by the roots; if he did it he would liberally reward him; if not he would unmercifully punish him. On the failure of the child to do it, the father stamps him with fury under his feet. What would the world say of such a father? Would they not execrate his conduct? Would they not view him as a merciless tyrant, a monster in human shape? Would they not hiss him from society? This character is hateful in any being; and dare we attribute it to God? You say a natural man is as unable to believe as to make a world; and yet God has required him to believe on pain of damnation. Suppose the terms of damnation were thus proposed—that whosoever shall make a new world shall be saved, and whosoever does not shall be damned. Would not the world say with good reason, Lord thou hast required a condition impossible to be performed by us; and wilt thou damn us for not performing it? What is the difference, if to believe is as impossible as to create a world? Maugre all your plausible reasoning, said the pastor, the Scriptures positively say that faith is the gift of God—Eph. ii: 8; and this outweighs a thousand carnal arguments. I replied, my dear brother, I think you are mistaken in affirming so positively that faith is the gift of God in the sense you take it. You have no doubt said it without sufficient examination, as others have done. You well know

that the word faith (*pistis*) is often used to express two very distinct ideas; one is the word of faith, or the foundation of believing, the other is the act of the creature in believing. The first is generally written with the article (*he*) *the* before it, as *he pistis*, the faith. This you know is very common if not universal; as, "Contend earnestly for *the faith* once delivered to the saints." Paul preached *the faith* he once destroyed—he preached obedience of *the faith* among all nations. Many of the priests were obedient to *the faith*—and Gal. iii: 23, 25; "But before (*he pistis*) the faith came, we were kept under the law, shut up unto *the faith* which should afterward be revealed. But after that, *he pistis*, the faith, is come we are no longer under a schoolmaster," etc. So the text you have quoted—Eph. ii: 8, "By grace are ye saved through *tes pisteos*, the faith." All these texts, and many others demonstrably prove that *the faith* means the Gospel of Jesus Christ, or foundation of believing. By grace are ye saved through the faith, or by the means of the Gospel; but all agree that the Gospel will never become an effectual means to salvation, until it is believed.

The pastor said, all of this is granted; but you have forgotten the main part of the text, "And *that* not of yourselves, it is the gift of God." This surely must mean that faith is the gift of God. No, my brother, it does not so mean. The word *touto*, that, in the text, is in the neuter gender, and can not agree with any one word in the sentence—neither with grace nor faith. Here look at it in the original. It agrees with the whole preceding sentence. But should you, contrary to grammar, make it agree with faith, you have granted that *the faith* here means the Gospel, and therefore not the act of the creature.

We readily grant that *the faith*, the word of faith, or the Gospel, is the gift of God. This is universally admitted. We also admit that faith, the act of the creature, is also the gift of God, in one sense, because he has given us the testimony or witness in the Scriptures, by which we are brought to believe in his Son. "Faith comes by hearing, and hearing by the word of God. God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he has given assurance (*pistin, faith*) to all men, in that he hath raised him from the dead." How did God give faith to all men? The answer is, by raising Jesus from the dead. By this act of raising his Son from the dead, he was declared and witnessed to be the Son of God with power. When we receive the testimony of God, we believe; and God is acknowledged as the author and giver of our faith. A person testifies to me a fact—I believe him. Now who was the giver of that faith I possess? Surely the person who testified the fact to me. By the prophecies, miracles, death and resurrection of Jesus, contained in the Word, men are brought to believe. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name"—John xx.

The pastor replied, And do you really teach that we can believe from the testimony of the bare Word of God, without the internal and direct operations of the Spirit, in order to prepare the heart to believe? Yes, said I, if we can receive the witness of men, the witness of God is greater, and worthy of all acceptation. He immediately replied, I believe no sinner can believe without this powerful operation of the Spirit in his heart to enable him. I asked him if the testimony of

God was defective, or not sufficient to produce faith. O no, said he, but the sinner has not capacity to receive it. Then, I observed, the testimony must be useless, if the sinner can not receive it. He said, the sinner was dead, and the dead can not act; they must be made alive, or quickened, before they can act in believing. I replied that the dead sinner must believe before he is made alive; and that believing they might have life. He that believeth hath eternal life—and he that believeth not shall not see life! No where in the Scriptures is believing taught to be dependent upon Divine life, but every where life is taught to be the fruit of faith. But said he, the sinner is blind—he must have spiritual sight given him before he can believe. "Therefore they could not believe, because he hath blinded their eyes," etc.—John xx: 39, 40. I endeavored to answer the objection, but not to my own satisfaction. Before I detail any more of our conversation, I wish you to instruct me on this point.

O. P.—I will. God is frequently said to do things, when nothing more is intended, than that he suffered such things to take place in his government. He is in this text represented as active in blinding the eyes of his creatures; but Matthew and Paul represent the creatures themselves as doing it, and assign the reason why they closed their eyes, "Lest they, seeing and hearing, might convert, and be saved." What they closed their eyes and ears from seeing and hearing, was the testimony concerning the Son of God. Had they attended to and received the testimony, they would have converted and been healed. Now a man may choose or refuse to attend to testimony; he may close his eyes, ears and heart against it. So those mentioned by the Saviour, willfully closed their eyes and

ears against the testimony, and therefore could not believe; for faith depends upon testimony. In the same way thousands do in all ages, and therefore can not believe. I wish you to draw the distinction between the testimony and the thing testified of. The testimony must be seen and heard before we can believe; but the testified of is unseen. Hence the apostle, in Heb. xi, defines faith to be "The evidence of things not seen," and proves his position by many examples. Verse 3, "Through faith we understand the worlds were framed by the word of God." We did not see the worlds framed, yet we believe the fact. This faith is founded on the testimony of Moses, and is seen and heard. "In the beginning God created the heavens and the earth."

Verse 7. By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. He saw and heard the testimony, that a flood would shortly deluge the world, and believed it; he did not yet see the flood, but was preparing an ark for the salvation of himself and family. Had he acted on the principle that he could not believe till he saw, he with his family would have been drowned with the world of the ungodly.

Verse 8. By faith, Abraham when he was called to go out into a place, which he should after receive for an inheritance; and he went out not knowing whither he went. He saw and heard the testimony and believed there was such a land, yet he had never seen it. I might multiply cases of this nature. In fact, there is nothing more common in our everyday transactions. We believe a thousand things we never saw, barely from testimony. A criminal for murder stands before the judge and jury. A witness swears before them

all, I saw this man on a certain day, at a certain place, with a certain weapon, kill my neighbor; a second, a third, a fourth witness, all of them of unimpeachable veracity, depose to the same facts. The judge and jury believe the testimony, though not one of them had seen the fact. In truth, seeing is the end of believing. If we see a thing, it is not proper language to say we believe it. For faith is the evidence of things not seen.

Y. P.—My mind is perfectly clear on this point now, by your short lecture. Should your mind be not fatigued with hearing, I will now proceed in my conversation with the pastor.

O. P.—I am pleased to hear, and feel no fatigue. Proceed if you please.

Y. P.—The pastor insisted that the sinner must have the Spirit's immediate and direct operation on the heart before he could believe. I asked him, if the Spirit was among the promises of God? Certainly, said he. I asked whether we did not receive the promise of the Spirit through faith? Whether the promise by faith of Jesus Christ is not given to them that believe? Gal. iii. If so, faith must precede the reception of the Spirit. "This spake he of the spirit, which they that believe on him should receive."—"And whom (the spirit) the world can not receive." He hesitated to reply. I proceeded: If faith be the gift of God, according to your doctrine, how could God so pathetically plead with sinners, as, Why will ye die?—What more could I have done that I have not done? Might not the sinner answer and say, the reason I die, is because thou dost not give me faith—and thou mightest have done more, for thou mightest have given me faith. He again spoke: Your plan

gives too much power to the sinner, and detracts from the glory of God in our salvation. I asked him which of two artisans was worthy of most glory, he that made the complete image of a man without life or motion, or he who made the complete image of a man with life, motion, intelligence, and all the senses, with a capacity to receive and believe testimony, and to be affected with it? This is the image or being the Lord made, in which he is glorified for his wonderful skill and wisdom displayed, and by which he will be actively glorified to eternity. How far more glorious to the maker is this than the senseless image which man is represented to be by your doctrine—a mere machine. But how God-dishonoring is it, to represent him as taking vengeance on such a being for not doing impossibilities? He replied, Man is a fallen being; God has not lost his right to demand, though we have lost our power to obey. Therefore he has a right to demand of us faith, though we have lost our ability to give it. Remember, said I, the Scriptures are given to fallen man, and God has adapted his government to such. He requires of us what he knows we can perform, and not what he knows we can not do. You can say what you please, said the pastor, but I experimentally know that a sinner can not believe. I tried for one year in praying, fasting, attending the house of God, in order to get faith, but never obtained it till God directly gave it to me. Brother, said I, you must have had faith at this time, or you never would have acted as you did. You wanted to feel the love of God shed abroad in your heart by the Holy Ghost given unto you. This is the fruit of faith, which has been improperly called faith itself. This is a very great mistake among Christians, and has led them to

conclude as you have done. Here our conversation ended.

FOURTH INTERVIEW.

Y. P.—I find that the lecture I delivered at B—l, and the conversation with the pastor after public worship, as mentioned in our former interview, are highly spoken of, and I hope, will prove a blessing to the people; I am come again to receive from you, father, instruction on other points of truth.

O. P.—I will tell you an anecdote, which you will remember for good. A young preacher having preached a *flaming* discourse, and having descended from the pulpit, was immediately told by a prominent member of the church, that he had preached a great sermon. The young preacher replied, that the devil had just before whispered the same thing in his ear. Take heed, my son, lest such improper talk may puff you up. I once heard another preacher pretty lengthily descant on the proof that women had souls, and were therefore moral agents, and responsible beings to God as well as men, and to whom the Gospel should be preached. as well as to men. I thought then as I now think, how useless is such lucid nonsense! Had he addressed women as having souls, he might have profited them, for they were conscious of this without his logical arguments to prove it. His attempts to prove the proposition would rather lead them to doubt the fact. Another preacher consumed two hours in a discourse to prove that all men were possessed of *free will.* No doubt each of his auditors was conscious of this truth before he began his proof. Had the preacher addressed them as having a free will, he might have profited them. So my son has delivered a popular discourse to prove that men have capacities to believe

the witness of God. Now, men are as conscious that they can believe from good testimony, as that they are possessed of a free will; and women, that they have souls. Why attempt to prove them? We should address men in the truth of God as capable of believing the Gospel we preach, without turning aside from the way to prove a truism, that men are capable of believing it. The apostles did not preach thus. They simply presented the testimony to the truth they delivered, and urged the acceptance of it immediately upon all who heard it. The folly of denying that men can believe the testimony of God, may be a reasonable excuse to those who attempt to prove it now.

What has led men to deny that sinners can believe, is the doctrine that they are so totally depraved, and consequently so helpless, that they can not act or move in obedience to God, more than a mill wheel can move till acted upon by extraneous power. They have labored to establish the doctrine that the Holy Spirit must first move upon the sinner, regenerate, or make him a new creature; and that till then he can not believe, repent, convert or turn to God. This is believed to be the foundation of Calvinism—of sovereign grace, of unconditional election, partial redemption, etc., etc.

Y. P.—And do you believe, that mankind can repent, convert, or turn to the Lord independent of the Holy Spirit? I have, always viewed these as the works of the Spirit. Do instruct me on all these points, if you please.

O. P.—Yes, my son, they are the works of the Spirit, in the same sense that faith is his work. The Spirit speaks in his Word, and gives in it the testimony that it is true. We receive the testi-

mony—or we believe, thus, "God gives or offers faith to all men, in that he has raised his Son from the dead." The Spirit has in the Word, revealed the depraved, lost and dangerous state of the world, exposed to wrath and everlasting death. He believes and is alarmed; and in distress cries out, what shall I do to be saved? Now it is plain that he would not be thus alarmed, and would not thus inquire, if he did not believe himself a sinner, and exposed to hell. What shall I do? He is not Divinely told to do nothing; but is instructed to repent and be converted, and to be baptized that his sins may be blotted out. Repentance is not barely distress on account of sin and danger; this he has already as the convicted pentecostian Jews had; he must also reform, convert or turn from sin and turn to God with all his heart and be baptized; and then he shall receive the forgiveness of sins, and the gift of the Holy Ghost. He must cease to do evil and learn to do well. All men, every where are commanded to repent. Why? Because God "has appointed a day, in the which he will judge the world in righteousness;" and "Except ye repent ye shall all likewise perish." Here is presented one motive to engage the sinner to reform. Another motive is, that if he reforms and turns to God, "he shall receive the forgiveness of his sins, and refreshing seasons from the presence of the Lord," or the Holy Spirit. "Turn ye at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you"—Prov. i. Till they convert or turn to the Lord, there is no promise of forgiveness—no promise of the Spirit, nor of refreshing seasons from the presence of the Lord—no promise that Jesus will be sent again to them for salvation in the last day. When the

sinner believes these things, with all the kind invitations, and assurances of acceptance given by the Spirit in his Word, he reforms, he converts, and turns to the Lord with all his heart, determined to spend his days in the Lord's service. The doctrine that sinners can and should repent, reform, convert or turn, was never once objected to by sinners in the days of Christ and his apostles, as things that they could not perform. Nor would they have been reckoned impossible for sinners to perform, but for the system above mentioned. Jesus once upbraided certain cities, highly favored, because they repented not; if this was a work beyond their power, he would not have thus upbraided them. He further said, if the Sodomites had had the same privileges as those cities had, they would have repented long ago in sackcloth and ashes. Their great depravity would not have prevented their repentance. If men can not repent and turn to the Lord, would they have been commanded to do it, on pain of damnation? None can repent for, or in the room of the sinner, he himself must repent or perish—he must turn or die without the Spirit, without hope.

Y. P.—How shall we understand Acts xi: 18, "Then hath the Lord granted repentance unto life to the Gentiles?"

O. P.—In the same way as he gave faith to all nations—seeing he gave evidence (the means to believe) to all nations, by raising Jesus from the dead. So he gave the means of repentance to the Gentiles, the Gospel of salvation and life, by which believed, they were led to repentance.

Y. P.—I have been taught that repentance is a change of heart; that none but a new creature can

possess it — none but those who have received the Holy Spirit.

O. P.—That repentance is a change of heart, or of mind or purpose, I readily grant—a great and visible change. That it is effected by the Spirit through faith in the Word, I also believe; but that it is only to be found in the new creature, and in those who have received the Holy Spirit, I can not admit; because by faith, repentance, conversion and baptism, we are brought into Christ Jesus, and receive his Spirit. If any man be in Christ Jesus, he is a new creature — none out of him are such. Such have received the unction, the eye salve, or spirit of wisdom and revelation, whereby they know all things. I might enlarge here, but you have the Bible, and can examine for yourself this subject at leisure. One thing I wish you to examine carefully; that the promise is one thing, and the thing promised is another. "He will give the Holy Spirit to them that ask him." Here are both the promise, and the thing promised. I have no idea of any new revelation given. But by the reception of the Spirit, the Scriptures are experimentally known in their power and glory, and the person renewed in knowledge after the image of him who created him. They are no longer led by the flesh but by the Spirit; they follow not after the flesh, but after the Spirit; they are justified and saved from sin, are new creatures created anew in Christ Jesus unto good works.

I advise my son to preach this doctrine in the language of revelation. Too much speculation has been written and spoken on this subject; such speculation, however plausible, is of real injury. The minds of many have been entangled by it, and brought into

distress and death. Preach the Word with all humility of mind, yet with the boldness of a firm believer.

FIFTH INTERVIEW.

Y. P.—And do you admit such to be Christians, who are sincerely engaged in obedience to all God's commandments, but one, which is immersion, of which as a duty they are in ignorance, and in error involuntary, through the cunning craftiness and sophistry of their teachers? Do you admit such into communion, and into the Church?

O. P.—I certainly do admit them to be good men; but whether such can be properly called Christians, admits of doubt; or whether they can be said to be members of Christ's Church—of his family—or of the body of Christ, requires stronger faith than the Scriptures warrant; for they declare that in (*en*) one spirit we are all baptized into one body—baptized into Christ Jesus. This plainly implies that no unbaptized person was a member of the Church, according to the order of Heaven, in the time of the apostles.

No alien is called a citizen of the United States till he has taken the oath of allegiance. He may be a good man, but not recognized as a citizen—as a member of the American family. His ignorance of his duty to take the oath of allegiance, may palliate his conduct in neglecting it, but does not entitle him to citizenship; he may think another plan, not prescribed by the government, may do as well, but this alters not the case; he may have been taught and may honestly think, that the oath is unnecessary, because a man may be as honest, good and true without it as with it; yet this does not entitle him to citizenship—he is still an alien.

A man may be a good man, yet in error—but not such error as leads to ungodliness, or to willful disobedience. The apostles were, without doubt, good men, yet they lived in disobedience to one important and plain command, for eight or ten years. This command was to preach the Gospel in all the world, to every creature, Gentile as well as Jew. They were ignorant of its extent, and their prejudices against the Gentiles propped up their ignorance; therefore they neglected to obey the command in preaching the Gospel to the Gentiles. Nor were they, nor the Church, convinced of their error but by a miraculous interposition, as in the case of Cornelius. This demonstrably shows that men may be good men, and yet be ignorant of their whole duty, and be in very great error.

It may be said, that for any to neglect baptism is inexcusable ignorance, because they have the Scriptures, which plainly teach this truth. This objection arises from our own ignorance of human nature, the power of education, and of prepossession. The commission to the apostles was in as plain language as could be well used—they had the prophesies, which plainly taught that the Gospel should be preached to the Gentiles, and that they should be saved; yet their prepossessions prevailed against these glaring truths. I say not these things to excuse ignorance, but to engage the too uncharitable and self-confident to search the Scriptures and their own hearts.

How many thousands lived in error and ignorance of some duties even in apostolic times. "Thou seest, brother," said the elders at Jerusalem, to Paul, "how many thousands there are of the Jews, who believe; and they are all zealous of the law"—Acts xxi: 20. These believing Jews still attended to the law of cir-

cumcision, to sacrificing, to the ceremonies and to the traditions of the fathers (yet they were not unchristianized by the Church; they still continued together in fellowship—how godlike to bear with the errors of the weak in such matters). Yet these Judaizing believers were tolerated by the apostles, until they were for compelling the Gentiles to live as did the Jews—that they must be circumcised and keep the whole law of Moses, or they could not be saved. Then the apostles with the Church at Jerusalem in conference, interposed their authority in favor of Gentile liberty.

Many of the sects now, are, like the Judaizers of old, shaping their religion after the model of Moses—trying to unite law and Gospel, or blending them together in a confused system. Many honest believers, on account of its plausibility, tenaciously and conscientiously adhere to it as the truth. They are to be pitied, rather than blamed, but never derided or insulted for their errors. They are humble believers, and are laboring to please their God. We should labor in love, in the meekness of wisdom and plain truth, to convince them. Such arguments alone can prevail, and bring them into the knowledge and acknowledgment of the truth as it is in Jesus. Had such a course, connected with an humble, holy life, been pursued by us from the beginning, what incalculable good would have followed. The prejudices of the sects would have been uprooted to a great degree, and the truth received in the love of it by thousands, who have been driven from our assemblies by our hard, intolerant speeches.

Instead of healing the wounds inflicted, we are too often fretting them to a gangrene. Once our periodicals were filled with cheering news of many conver-

sions in various sections of our favored country; but now they teem with accounts of religious, or, rather, irreligious debates and quarrels, challenges and victories won, and with the should-be concealed imperfections of the sects. With the Universalists there is a mighty struggle. Were they less attended to, their influence in society would be sooner paralyzed. Controversy is their very life. Piety is not their object. Let us hold forth the truth in the spirit of it—that he that believeth and is baptized shall be saved, and he that believeth not shall be damned. This will bring their doubting minds to a solemn pause, and cause them to cease from the perversion of simple truth to support a rotten foundation. It will be seen hereafter that the controversies and debates of this age, have injured the real, vital interests of Christianity, and are substituting a carnal, cold morality for a spiritual and fervent religion. Arguments, however good, have but little effect on minds long indoctrinated in error—long prejudiced against the truth. Those prejudices must be softened and removed before good will follow. A holy, devoted life to Christianity and brotherly love can only effect this.

I will now, after this digression, proceed to answer your other queries. Do you admit such into communion? Do you receive them into the Church?

Communion is the equal and common enjoyment of all the rights and privileges of the Church. An American citizen, however poor and humble, has an equal and common right to all the privileges and honors of the United States. There are certain terms prescribed by every community, by which an alien may be inducted into it, and become a member of it. The United States require that an alien take the oath

of allegiance; then, and not before, he is recognised as a citizen, and entitled to all the privileges of the government. The Church of Christ requires baptism as the term of induction into it. The believing alien, when baptized, is acknowledged a fellow-citizen of the Commonwealth of Israel, and has a right to all the privileges of the Church. Baptism answers to the oath of allegiance; and thence it has long been called a sacrament or oath. Now the oath of allegiance does not change the heart of the alien, for he might have been as good a man before as after the oath; but it entitled him to citizenship, and gave him a legal right to all the privileges of American citizens, which he had not before. So baptism does not change the heart, but it inducts the believer into the body or Church of Christ, in which he has the communion of the Holy Ghost, the communion of saints in every act of Divine worship, counsel and government. From this representation it would appear to be improper to receive any unbaptized person into the Church, and consequently into its peculiar privileges. They can not legally exercise any office in the Lord's house, because they have not entered it by the door, baptism. They can take no part in the government for the same reason.

In Christendom, has not the true worship of God been greatly corrupted, and idolatry substituted in its place? Has not the spiritual house, or temple of God, been almost destroyed by the apostacy, by a desecration of its sacred ordinances and despoiled treasures? What shall we do? There are thousands that believe, and are honestly engaged in what they deem the service of God, and yet they are swept down by the tide of human tradition, ignorance of duty, and of error.

Contemptuously to expose their aberrations, is to rivet their prejudices in their favor, and to weaken the power of truth. We object not to the exposition of error; but to the improper manner in which it is too frequently done. In the same course many of us once walked in all good conscience toward God. We well remember the effects of contemptuous, sarcastic arguments against us by our opposers. Similar means, we judge, will produce similar effects in others. By this we have been taught their improprieties. But when we became convinced of our error, we forsook it, and sacrificed all for truth. So will every Christian; for a Christian is an honest man.

I will propose a course, though acknowledged to be clogged with difficulties, yet it is believed that time and truth will remove them, and happily unite the flock scattered in the dark and cloudy day.

1st. Let us hold up the Bible alone, as the foundation of the Church—to believe what it says, and do what it enjoins. Against this doctrine there are but few who will object. It is too plain to admit of opposition by honest Christians, whose hold of human institutions is greatly relaxed in this age, and has become so feeble, that they are almost persuaded to let them go.

2d. Even should any be reluctant to give up their human creed, reject them not on this account; provided they take the Bible for their directory in faith and practice. They may have a dozen creeds, if they do not impose them on others as authoritative.

3d. Let them be kindly and affectionately treated in brotherly love. An alien may live among the citizens of the United States—his conduct may be irreproachable and good—he may be esteemed and

beloved by all good men; yet there are privileges from which the law of the land debars him—he is debarred from holding office in the government, and from the privilege of the ballot-box to choose representatives. This is good policy; for if such were admitted to these privileges, our government might pass from us into the hands of aliens. So of the Church of Christ, the citizens of Zion. They may love aliens as good men, and treat them with due respect, yet they can not constitutionally admit them into the Lord's house as members of the Church; they can not admit them to participate in its government, or offices, for reasons before stated.

Were we piously to act on this principle, a great cause of offense would be removed, and Christians would begin to flow together in love, and be of one soul and one heart. Why should we be accused of uncharitableness by the popular sects, when they themselves do the same thing to the Friend Quakers? The popular sects admit there are good men among the Quakers, but will not admit them as members of their church, because they refuse to be baptized. They surely can not justly blame us for acting on the same principle. All substitutes for baptism we deny, and hold the abettors of them equally unbaptized, as are the Quakers themselves.

SIXTH INTERVIEW.

Y. P.—I have of late heard much talk about our annual meeting, to commence the Friday before the third Lord's day of September, at Winchester, Illinois. I can not determine, from all I have heard, for what purpose that meeting is appointed, and who are to compose it. Will you please inform me.

O. P.—It is that all the churches may meet together, and co-operate on the subject of sending forth competent evangelists into the field of labor, and to devise ways and means of sustaining them in their labors. This I believe to be the principal thing in view.

Y. P.—Do we read of such meetings, and for such purposes, in apostolic times? We find then that the one church at Antioch sent two evangelists abroad to preach the Gospel to the poor, and destitute in the world. Why do we not follow their example now?

O. P.—It is not because the churches now are not as numerous and wealthy as they were in those days. But the reason—the plain reason is, we want the Spirit they had. No Christian then considered aught he possessed his own, but the Lord's, and cheerfully resigned them to promote his cause on earth. The Christians then loved not the world, nor the things of the world. They were crucified to the world, and the world to them. They loved the salvation of souls better than wealth, honor, or ease, or life itself. If required, all were sacrificed to these divine purposes. Now churches in this spirit can easily sustain in the field one or two evangelists without feeling it oppressive. Besides, the evangelists themselves were then more easily supported; they were contented with food and raiment. This they enjoined upon the Christians, and, doubtless, they were examples of the flock. Their great business was to please God, and save souls.

But the professors of religion *now* love the world, its wealth, its honors and ease. They can serve God and mammon too—they seek the honors of both God and man—they love ease. They do not like to labor with their own hands—if they part with their wealth, they lose the honor and friendship of the world.

While their hearts are thus inclined and glued to the world—while they mind earthly things—while they can wallow in wealth, and repose in ease, and see around them millions descending the stream of time to everlasting woe, and feel no tender concern for their salvation—they have no disposition to aid an evangelist weeping over the desolation of the world. While the Church is in this state, in vain we meet to co-operate in order to get the means of supporting evangelists in their labors to a dying world—nothing will be done to purpose.

If the churches now were in the spirit, as they were before the man of sin arose, evangelists would be under no temptations to demand four or five hundred dollars a year for their services, in order to equip themselves with a gold watch and chain, and with costly apparel to adorn their persons, that they might obtain respectability from their brethren and the world. I fear the churches now in this country could hardly be prevailed on to hear a Paul in his plain simple dress; and yet they would be unwilling to purchase him better.

Y. P.—You appear to be in opposition to such meetings. What are your real sentiments respecting them?

O. P.—My real sentiments I will fearlessly speak out. If the churches were in the spirit there would be no necessity for them; for every church would itself support an evangelist—and if too weak, she would co-operate with another neighboring church. If the churches be not in the spirit, there can no good arise from such annual meetings; for they will do nothing on which any dependence can be had by the evangelists. They make a fiery flourish of promises, but they too generally have evaporated in smoke. Disappoint-

ment and a want of confidence in the churches succeed. I am opposed to stipulated sums of money to be offered an evangelist for his services. Let the church, or two churches say to the spiritual, faithful preacher, Brother, we wish you to go into the world and preach faithfully and diligently the Gospel of salvation. Your wants we will supply, your family (if he has one) shall be our care—our deacons shall attend to them, and see that they want nothing. Go, and do the work of an evangelist, trusting to the Lord the care of yourself and family. Take nothing for your services from the people where you may go—tell them your brethren at home supply you. Tell them to give to such evangelists as may need. If we fail, the Lord will be witness against us, and our iniquity will be by him reproved and punished. Such churches will be blest with all good, and shall shine as a lamp in a dark place—such evangelists, freed from pressing cares, labor to profit in the Lord's vineyard.

I am pleased at the prospect of the meeting before us; not because I consider that any thing contemplated by the brethren will be effected; but that we may have an opportunity to consult on the best plan to send evangelists abroad; and that we unite in our endeavors to re-convert the churches, that they may be filled with the Spirit, and cheerfully co-operate in the spread of the Gospel. Till this be effected, in vain we labor, in vain we meet, in vain we look for better days.

To prove that evangelists are greatly needed, and that it is the duty of the churches to support them in their labors, is easily done; but it would be a gratuitous work, for all are convinced of these truths. If all were disposed to act up to their convictions, the work would be easily effected; but this will not be done til

the love of the world be destroyed by the spirit of truth, and our greedy grasp of it be relaxed and broken by the same spirit. Were we, the preachers, as spiritual as we should be, we should cry aloud and spare not. The attention of the churches, and of the world would be awakened, and great and glorious would be the results. The preachers would not wait for the churches first to do their duty, in order to enable them to do theirs. No, the Word of the Lord would be as fire in their bones, and they could not forbear to publish it. This is the spirit of a useful evangelist, without which all his studied orations, all his argumentative and logical exhibitions, all his oratorical flourishes avail nothing—they are but opiates, the reverse of what is indispensably necessary. Give me a husbandman in the spirit of truth, in preference to a learned doctor of divinity without the spirit. The one with his homely rusticity is a blessing to the world—the other with all his learned lore, is a curse; for by such the world has been lulled to sleep, on the very edge of ruin's precipice. The Gospel is simple, and easily learned by the honest learner, and is easily preached by those in the spirit of it. But those who have not the spirit are ever learning, and never able to come to a knowledge of the truth, and therefore can never preach to profit.

In selecting evangelists we can not be too careful. Generally, the more learned have been chosen, for the present the more spiritual. I love learning; but it can not supply the lack of the Spirit. Both united form a complete evangelist. I have feared that our attention has been too much distracted from the Gospel of salvation by a thirst and exertion to imitate and equal the sects in having colleges and seminaries among us as our own. Is it to make learned preachers? If

so, we shall as a people surely degenerate, and lose what little of the Spirit we may have, and sink into carnality. I have wondered that the divine Saviour and his disciples, especially the learned and influential Paul, did not establish, or recommend to be established, colleges for the education of a learned ministry, and have gotten charters from Cæsar to have them permanently fixed. But I have long since ceased to wonder at this, from reading and seeing the history of the Church. I have seen that a learned ministry has excluded, and is excluding all the unlearned, however spiritual, from a participation in the preaching of the Gospel. They have assumed the reins of government and every thing must emanate from them, and terminate in them. They have a superior order of men—they are the clergy and the people are the laity. The like may take place again, even among us. I have seen young college preachers go forth to labor in the vineyard, and attempt to preach the Gospel. The people stare at their wonderful display of learning and eloquence, as high above the Gospel as the heavens are above the earth. They have not the Spirit—they know every thing but the power of truth. Poor evangelists!

Y. P.—Are you opposed to colleges and human learning?

O. P.—No, far from it. I wish we had ten for every one we have. The world needs information. But I do not wish to see them made a part of heaven's religion to man. The poor have the Gospel preached unto them, and the great Teacher accommodated his teaching to the lowest intellect among us. "True it is," that knowledge puffeth up, and too often "swells a haughty worm," but "charity edifieth." We might as well make our policy or civil government a part of

Christianity, as some nations have done, as to make colleges a part. Let both occupy their proper places, and not be amalgamated with Christianity, and they will be a blessing to the world, and not a curse.

Y. P.—What would you advise the brethren to do in the approaching meeting?

O. P.—To pray more and preach less than at former meetings of this nature. Let all agree together to ask the Lord for the Holy Spirit—the Spirit of promise, under the conviction of need of it; and let all believe, when they pray, that God will give the Holy Spirit to them that ask him. In such meetings there are commonly strange preachers, and some that are called *big* preachers. Politeness has generally ruled in these meetings—the strangers are generally put forward to preach, whether they have the Spirit or not. Being strangers, too commonly they labor to preach a *big* sermon; they preach themselves, and not Christ Jesus the Lord. The time is lost; another, and another succeeds to no better effect. The people are wearied, and yawn for dismission. Thus the meeting throughout proves too commonly unprofitable. If any good is effected, it is generally by some short, spirited exhortation from some spiritual brother. Let such be invited to speak, who are in the spirit of the work; and not because they are strangers, or *big* preachers, and good will follow.

SEVENTH INTERVIEW.

Y. P.—I am truly glad to meet you. A few days ago I met with a man of considerable note in the religious world, who affirmed that there were many in our communion who denied the efficacy of Christ's death in saving sinners; and that an old preacher in our ranks had been prominent in giving currency to

this soul-destroying doctrine, both from the pulpit and from the press. Now from you I hope to receive correct information on these allegations. Please inform me; for if they are true, we do wrong in retaining such among us; but if false I wish to know, that I may be enabled to meet the scandal, when I may hear it reiterated by our opposers.

O. P.—Such allegations against us as a people, and especially against that old preacher referred to by your informant, have been made for nigh forty years, and have been as long met with satisfaction to the judicious and unprejudiced part of community. It is believed that many honest men, not well taught in the Scriptures, have alleged these things against us, firmly believing their old systems of divinity, and at the same time believing that ours stood in opposition to theirs. But others opposed from different motives, to keep us from making inroads upon their parties at ease, and of destroying the influence of their jarring systems.

Y. P.—But what could have given ground for such allegations? Something must have been said or written to give rise to such things.

O. P.—You have judged rightly. About the close of the last century and the beginning of the present, the controversy between the Calvinists and Arminians was very warm on the question, Did Christ die for all men? The Arminians affirmed, and the Calvinists denied. The Calvinists drove the Arminians into universal ruin, and the Arminians pushed the Calvinists into partialism and fatality. Some Calvinists endeavored to modify their doctrine, by saying Christ died for all, and therefore there was virtue enough in his blood for the salvation of all, if they would believe.

But they taught that none could believe till God gave them faith; therefore none could be saved but that favored number to whom God sovereignly bestowed faith. The death was for all; yet the application of its virtue was partial. The Arminians so modified their doctrine that the difference between them and the Fullerite Calvinists appeared to be nothing. They preached that Christ died for all for the purpose of saving them, but that they must first believe; and yet that this faith was the gift of God. The doctrine is the same, for they all believed that Christ died as a surety or substitute.

We viewed these modifications of Calvinism and Arminians as unscriptural salves to hide the deformity of their doctrine, and were firmly convinced that Christ died for all, and that if he died for all as a substitute, then Universalism must be true, and that the Scriptures must clash, and be untrue. These were awful thoughts. And yet if he died not for all, then we could not, without hypocrisy, preach the Gospel to every creature, and pray for all. We were often asked how we could avoid Universalism? We answered: He that believeth shall be saved, and he that believeth not shall be damned. But they would reply, Is not faith the gift of God? Here we stumbled, and knew not how to reply, till we had learned from the Bible the simple truth, that "faith comes by hearing, and hearing by the word of God."

It was preached and believed commonly, that Christ by his death reconciled the Father to us—pacified his anger, propitiated and appeased his wrath, and thus destroyed his enmity to the world. The Father was represented as furiously grasping his thunderbolts of destruction and poising them aloft with intent to hurl

them upon his guilty creatures. Jesus by his prayers and blood calmed his frowning face, and caused him to lay his thunder by. The wrath of the Father was poured out on his Son, he was fully satisfied, and turned to grace. A mighty change in the unchangeable God, we thought! Now the Son has plainly taught us of the Father; but none of these things has he taught us. In the Son we see the Father (for they are one), but none of these things have we ever seen in him. We soon learned that God was in Christ reconciling the world unto himself—"that he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Those commonly received doctrines before named, we rejected, and we now rejoice that they are scarcely found any where but in the creeds and confessions of the parties; their former advocates seem almost ashamed to avow them, and are incensed that they should be attributed to them.

We diligently and prayerfully searched the Scriptures to learn the true designs or ends of the death of Jesus. We searched not in vain, for we found them, and published them to the world. The professed Christians said then: We believe what you have said is true, but you have not said enough—you have omitted the essential doctrine or end of his death. You have omitted to state that his death was designed to satisfy the law and justice of God, as a substitute in our stead. We have said to them, show us this doctrine in the Bible, and with all readiness of mind all will receive it. They have not yet done it, and their attempts have been so feeble that we are rather confirmed than convinced. It amounts to the same as

reconciling, or pacifying, or appeasing God, for which but few now will attempt to contend.

From the Bible we have learned the following to be the real ends of Christ's death, which no Christian will deny, but all will receive as the truth of God.

1. He died that he might take away the law that was against us, nailing it to the cross, causing its death as a husband, and accomplishing its end as a covenant, that it should vanish away.

2. He brought in everlasting righteousness, the new covenant, or the Gospel, and dedicated and confirmed it by his blood, the blood of the New Testament. His word is sure.

3. Through death he destroyed, or made void him that had the power of death, that is the devil, and delivered them who all their lifetime were subject to bondage, through fear of death.

4. Jesus said, I lay down my life that I might take it again; that is, I die in order to rise again from the dead. Had he not died he would not have been buried nor raised from the dead. Had he not risen from the dead, your faith is vain, ye are yet in your sins—there would have been no resurrection to the saints forever.

5. Jesus speaking of his departure to the Father by death says, "It is needful for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send him unto you." It is needful that I die, rise again, and ascend to the Father, in order to receive the promise of the Holy Ghost—the promise of the Father, which will comfort, sanctify and save you.

By faith in these plainly revealed designs, we pre-eminently see the love and grace of God to the fallen world—are led to repentance, and encouraged to obey,

to come to the Saviour and receive the Holy Spirit of God, by which, given to us through faith and obedience, we have the love of God shed abroad in our hearts—are created anew in Christ Jesus, and become new creatures. What greater or better efficacy can be attributed to his blood than these? Salvation from sin, and the resurrection of the body to immortality and eternal life?

The controversies on this subject are but the dreams of poor erring men, who ascribe to the blood of Christ that efficacy of which the Scripture is silent—the efficacy of reconciling God to man, or of appeasing his anger toward them. We can find nothing in the Scriptures to sustain such a sentiment as this, that the death of Christ had any effect on God to make him more benignant to fallen men in their salvation.

These truths are called by our opposers speculations, and this is among the strongest arguments against them. But are they speculations, I humbly ask. If reasonable men, we think, are not afraid to speak out —are not afraid of losing their popularity among their fellow-creatures—they will answer boldly, they are confirmed Bible truths. I have written these things in order to rescue the truth, and myself, with others, from the slanders of many tongues and pens, now employed in opposition. Let them candidly consider that what we have stated are scriptural facts; and if we have omitted to state what they believe to be the main point, let them state that point in plain, intelligible language, as that Jesus as surety was put to death by the Father, and by his shed blood appeased the Father's wrath, and satisfied his law and justice by paying our debts of obedience, and suffering in our stead. Let those be proved by the Bible—we yield.

Till then, we must and will bear the reproaches of men.

Y. P.—But, will not these things cause discord among ourselves?

O. P.—Not greater than now exists; for some are offended at us, who have listened to the slanders afloat, and will not inquire, as you have done, into the true grounds. This is an attempt to conciliate their minds to their brethren. We are not afraid that evil will grow out of it, with the thinking, unprejudiced part among us. We are too fearful to be useful Reformers, disposed rather to tolerate error than incur the odium of exposing it.

EIGHTH INTERVIEW.

Y. P.—Father T., my mind has been, and yet is much embarrassed on viewing the effects of the Gospel now preached, in comparison of what they were in its first promulgation. Will you explain to me the reason of it?

O. P.—I will gladly try. It is an important matter, and has not been sufficiently considered by the present generation of Christians. I will state what I view to be the causes—first, negatively, and secondly, positively.

1. Negatively. It is not because we have not the same Gospel. This must be acknowledged by all. It is not because we have not the same gracious and Almighty God and Saviour, who are the same yesterday, to-day, and forever. It is not because we have not the same privilege, for the throne of grace is as accessible by the fallen world now as then—the same Spirit of promise—the same life and salvation offered freely to all, without exception—the same motives to obedience proposed to the world in every age.

2. Positively. I consider the reasons why the Gospel produces not the same great and good effects now as in the first ages of the Church, to be many, which are necessary to be known in order to be corrected, as soon as can be done, as far as human agency is concerned.

1. The early rise, growth and establishment of Anti-Christ, or the man of sin; or the apostacy spoken of by Paul (II. Thes. ii:), is one great cause. The two witnesses—the Old and New Testaments—have been prophesying in sackcloth ever since, as predicted by the Apostle John. This event is represented by him in two very strong figures, one of which is recorded in Rev. v. A book, sealed with seven seals; so effectually sealed, that none in heaven nor on earth was able to open the book or to look thereon. Yet it was preserved and held in the right hand of him who sat upon the throne. This book was, without doubt, the book of God's revelations—the Bible given to the poor benighted world as a directory how to escape from ruin, and enter into eternal life. But an enemy—the man of sin—sealed it from the view of men, even forbidding them to read it; for in the light of it he could not live, nor seat himself as God in the temple of God, and bind the nations under his power and dominion. John wept much at the sight, till an angel was sent to inform him that the Lion of the tribe of Judah had prevailed to take the book, and loose the seals thereof. The seals have been opening ever since that time; the seventh remains yet unopened, when the mystery of God shall be finished—the everlasting Gospel restored—the king of glory again descend to earth—and Babylon and the man of sin be destroyed.

Another representation is a star fallen from heaven,

which opened the bottomless pit, and a great smoke, as of a furnace, issued thence, which darkened the sun and the air. This smoke is the doctrine of devils, and of men under their influence—this has darkened the character of God—the sun and shield of his people—and has obscured the Scriptures, which is the air through which medium he shines, and communicates light and life to them. Well may the two witnesses be in sackcloth and mourning, that their testimony is so obscured, and so little effect produced among mankind now! That the book is partially sealed yet, and the testimony obscured, is too evident to be denied: witness the jarring, contending parties in Christendom. This state of things, I fear, will continue till the destruction of the man of sin, and fall of Babylon, which will not take place till the seventh seal be opened. Oh, that the Christian world would lay these things to heart! They stand in their party feuds and divisions an impassable, dark mountain, between the world, with its countless millions, and heaven! All this is the influence of Antichrist, though Christians will not consider—they will not reform. This antichristian influence on Christendom, I believe to be the great cause of the difference between the effects of the Gospel as now preached, and when preached at first.

2. Another cause is the great want of piety and devotion to God and his cause, in the professed ministers of the Gospel. Without these we can never hope for better days. It is now deemed essential that every preacher should be well versed in the doctrines of his party, and to know well how to defend them from the attacks of opposing parties—they must learn the art of parrying off the blows of adversaries, right

or wrong; never to yield in one point, or submit to one argument, however just and plain. By this course they learn to speak lies in hypocrisy, and proceed on till they believe a lie. This is certain; for all the opposite doctrines of men are not the truth, can not be the truth; yet all are believed by the contending parties—therefore, some of them must believe a lie. The hours set apart for meditation and secret prayer are neglected, or, if attended to, are interrupted, and the thoughts of the heart are diverted to these divisive doctrines, how they can be established or overthrown to advantage. When the Scriptures are read, it is not to hold converse with God—to learn duty and do it—but to find something there to establish their received doctrines of controversy. When the pulpit is ascended, the burden of the sermon is the agitated controversies of the day, teaching the congregation the art of war. The same subject is continued in private circles. This in general.

A preacher should never preach a doctrine to the people, the power and efficacy of which, in converting, sanctifying, comforting and building up into Jesus, he has not experienced, does not experience in himself. Then truly is he eloquent, and earnestly speaks what he knows to be true, not only from the testimony of the Word, but also from a heartfelt experience of its power, leading him to Divine love and obedience. His earnestness and godly zeal in speaking arrests the attention of his hearers—he *so speaks* that many believe and turn to the Lord, and saints are built up and comforted. Such were the first Gospel preachers, and hence their great success in winning souls to the Lord. Such preachers of the same Gospel now would produce the same effects; but such preachers will not be

found, unless they pursue the same course the apostles did. They denied themselves of all honor, ease and wealth, and sacrificed all to the Lord. They were often in prayer, and converse with God—they had communion and fellowship with the Father and the Son; and of course had fellowship one with another. They were holy in all manner of conversation, or behavior—the Spirit of God and of glory rested upon them. They viewed their citizenship to be in heaven, not on earth. The want of this Spirit and practice, is another great cause why the Gospel now preached has not the same Divine effect that it had then.

3. Another cause is, the preachers, not impressed with Divine truth, are rather inquisitive after the new than the old paths, are more solicitous to please men, than God—to preach themselves, rather than Christ Jesus, the Lord—to substitute opinions and speculations of truth for truth itself. Were Socrates with his pagan spirit, to learn and preach the Gospel, he would preach it as well, and with as much effect on the people, as preachers now do, who are unimpressed by the truth. Know, my son, that truth preached without the Spirit, is rarely, if ever, blessed to saint or sinner, either to convert or sanctify.

4. Another cause exists among the people who hear, as well as among the preachers who preach. They have become generally partial skeptics, and therefore reject the truth when addressed to them. The reason is obvious. They hear so many contradictory doctrines, all claiming to be the Word of God—they see so many wrangling parties, all claiming to be the Church of Christ—they see so much debate, contention and strife among those who profess the faith of Christ—they see in professors so little brotherly love

and piety, so little kindness and good feeling, so much worldly-mindedness and selfishness, so much carnality and pride—that they half conclude there is no reality in religion. The Church becomes a stumbling-block to the men of the world—instead of giving them light to guide them in the way of life, she is exhibiting darkness—instead of healing and preserving, she is corrupting them. This is not the case with all; there are many happy exceptions; there are "a few names among us who have not defiled their garments, and they shall walk with their Lord in white." Till the churches of every name reform, we may not expect to see a reformation among the men in the world. They are to be the light of the world, the salt of the earth.

5. Within the churches we find a great deal of unbelief, bordering on scepticism, and this is a cause also of the little effect produced by preaching the Gospel. How many run well for a while, and afterward fall away—how many have only a name to live, and are dead—how many have a form of godliness, but deny the power thereof—how many are loud and zealous to promote a party and defend their party doctrines, who have no zeal for practical religion, no engagedness to promote it, no delight in prayer, nor in the ordinances of God's house. What is all this? Whence do these things proceed? Surely, from unbelief in that Gospel and Saviour they profess. This unbelief, long continued, becomes more and more sceptical, till they plunge with a groan of despair into eternity. All this is seen by the discerning world, and hardens them against the reception of truth.

Y. P.—I am alarmed at the picture you have drawn,

am awfully afraid for the preachers—for the Church, and for the world. Oh! what must be done?

O. P.—Something must be done, and done speedily, to rescue the world from death. That work must begin at the house of God, for it is designed to be the light of the world, and the salt of the earth; from Zion is the word of the Lord to be sounded to the ends of the earth. The work must begin with the preachers in the house of God; the house of Levi must be first purified—for it pleased God, at first, by the foolishness of preaching to save them that believed; and so he yet pleases to save. They were once employed to build his spiritual house or temple, and are to be employed still. They were once set as examples to the flock; they are still designed to be such.

Y. P.—But how will they co-operate in effecting this great work? They are very numerous and far scattered through the world—very discordant in their views of truth, and entirely wedded to their systems, from which it seems they will never move.

O. P.—The prospect is gloomy, and I have sometimes thought that God, by some strange, unexpected work in Providence, may drive or draw them together. Popery may prevail, and drive the alarmed shepherds together for common safety. They may unite with their flocks in the truth, and spread it through the world. Or he may do it by restoring the gifts of the Spirit, which have long ceased. This must be acknowledged within his power, and he has given us no intimation that he will never do it. The Jews had Moses and the prophets, and their words confirmed by miracles, yet believed them not without miracles by Christ and his apostles—so it may be with us. We

must pray God to effect the union, and leave the means with himself; he can do it. This should satisfy us. We must not only pray, but do. We must be co-workers with God; every one should be engaged, and as large bodies move slowly, let each one begin in himself, and correct his own errors. Labor after the character of the pioneers of Christ's Church—act as they acted, and say not of your brother, "Lord, and what shall this man do? What is that to thee? follow thou me, said Jesus." From small beginnings great effects have followed. You, my son, may be the instrument which the Lord may use to effectuate his purpose. Be often on your knees before him—plead fervently and diligently—read the Word with prayerful attention, and be instant in season and out of season. "God is love."

Y. P.—Oh, for the spirit of grace and supplication! I desire to be in relation to God as clay in the hand of the potter. Oh, that he would deign to make me a vessel of honor to his glory!

O. P.—Amen!

NINTH INTERVIEW.

O. P.—Well, my son, what success have you had in enlisting soldiers for the holy war since we last met?

Y. P.—None, none. The way is completely obstructed by counter currents of worldly policy, called politics. This appears to be the all-absorbing theme, and spring of action among the people of every age, sex, religion and profession in the land. It is a thick veil thrown over eternity and eternal things—it is an opiate which has induced a senseless torpor to religion—it is ruination to Christian character—it has banished shame from the heart of the professor, who seems to enjoy the revels of the day—and last, not least, it

has entered the modest precincts of the women, and prostrated female propriety. A few days ago I was riding abroad, and accidentally fell in with a large body of men and women, wending their way to a mass meeting of politicians, called together by a few interested demagogues. The young ladies, in a separate company, rode before in uniform, bearing each a small banner in their hands, following a large flag waving over their heads, with the names of their candidates written in large letters, and a band of music before them. I was completely astounded at such a novel sight. I could devise no excuse for such impropriety but ignorance. The small still voice of religion can not be heard in such a turmoil, nor can she have entrance or abode into hearts so heated with politics.

I remembered similar conduct in 1840. They gained their candidates for the presidency and vice-presidency of the nation. But, like a judgment from heaven for the iniquities of the people, the president was cut off by death as soon as he was inaugurated—and the vice-president, they say, proved a traitor to the cause he was elevated to advance. How soon are such striking events forgotten! And how soon the infatuated, fickle multitude renew the former scenes with greater interest! Lord, what is man? I am almost sunk into discouragement. To preach during such excitement appears in vain; and yet to refrain I can not. I find a few, and but a few mourners in Zion, who weep for her desolations. This upholds my sinking spirit, with the heart-cheering truth, the Lord reigneth. Here the young preacher's sorrows burst into a flood of tears, and prevented further utterance.

O. P.—My son, wipe your tears and trust in the Lord. It is true a dark cloud hangs over the world,

which may burst in vengeance or mercy. An exterminating war has long been waging between religion and the world, and "the fight will be maintained until the weaker dies." A compromise can never be effected between them; for whosoever loves the world, the love of the Father is not in him; and whosoever will be a friend of the world is an enemy to God. The friendship of the world is enmity to God. To seek the friendship of the world and the friendship of God at the same time, can not be done consistently with truth —it is a vain work; and yet this work, vain as it is, seems to mark the professors of Christianity at the present day; almost an armistice seems to be concluded between the world and professed Christianity. The God of this world has blinded the eyes of professed Christians, and is fast leading them deceived into their ranks into captivity—into bondage and death. Christians are virtually forsaking the government and laws of heaven to prop up and sustain the governments and laws of men, whether those men and laws be ecclesiastical or political; in fact, they are based upon the same foundation.

Israel were always scattered when they forsook the laws and ordinances of heaven and followed their own devices. Their enemies prevailed against them, and led them into captivity; nor were they ever gathered together from their dispersions, till they returned to the laws and ordinances of God which they had forsaken. These things were written for our example, on whom the ends of the world are come. We must return to the government, laws and ordinances of our rightful king, the Lord Jesus, before we shall ever be gathered together and become worthy subjects of his kingdom. We must unite our energies, advance the

government and kingdom of our Lord, and meddle not with the government of this world, whether human, ecclesiastical, political or civil; all others aside from that of heaven will be put down by a firm decree of our Lord before the end come.

Y. P.—You astonish me. Are not the civil powers and governments that be, ordained of God? And is it not the duty of Christians to be subject to them, and to sustain them? Do instruct me on this subject.

O. P.—If it be the duty of Christians under one worldly government to uphold and support that government, then it is the duty of Christians living in every worldly government to uphold and support that government; those living in North America must uphold and support the democracy of all the United States; those in Britain must support the monarchy of England; those in Russia must support the despotism there; those in Rome must support the government of the pope, the man of sin, the Antichrist of our rightful Lord; those in South America must support every petty tyrant that wades through blood to sit in the supreme chair of State. These governments must be supported and sustained by all their power, influence, blood and treasure. Can we for one moment think that the Lord enjoined on his people under the Cæsars of old to uphold and defend their bloody governments, which enjoined the extirpation of the Christians, or to force them to abandon their religions and sacrifice to idols? Can we think it possible that the government of the pope, the man of sin, the true Antichrist, must be supported by Christians at the expense of all their influence, blood and treasure, and that by oath, and I may add, at the expense of their own souls? I grant that Christians are bound to submit to the powers as

far as to pay their dues, as custom, tax, etc. But they are not enjoined to seek for nor fill those powers, and thus sustain the government. How awful the thought that the Lord would enjoin on his followers to sustain and support the antipodal, the antagonistic government of Rome, which aims at the subversion of his own!

Y. P.—You confound me; but are not the powers or governments that exist ordained of God? Is it not then right for Christians to support or maintain them?

O. P.—If all the governments which exist are ordained of God in the common acceptation of the term, then it undeniably follows that all the jarring governments on earth are Divine and good—constitute parts of his own government. Will this be admitted by any intelligent man? No, not one. The translation of the verse (Rom. xiii: 1) has caused this confusion. The words *are ordained*, in our version, are in the present tense, but in the original, are in the perfect, and should be translated *have been ordained*. Trace the history of God's government from the beginning, and we shall find that he, as monarch of the world, always gave his own laws to his people for their government, but always ordained or appointed men to rule under him according to those laws. But we never find that he ever gave authority to uninspired men to make laws in any age or nation for the government of his people. The authorities or executors of any laws but his own, it is evident he did not ordain.

The people soon, through their depravity, became dissatisfied with God's government and laws, and began to depart from the laws of Heaven, and to legislate for themselves; yet they retained the authorities and offices which God had ordained. Then were the people scattered, and formed nations, and made laws,

and instituted governments for themselves, retaining the offices Divinely ordained to execute the laws, not those laws given by God, but those made by themselves. Thus the whole world is divided into kingdoms, states, governments and parties, whose opposite laws and governments, create collision of interests, strife, war and carnage. The kind purpose of God was to reunite the jarring world, and to make them one, and to reconcile the world unto himself by his Son. This will never be effected till they all return to the government and laws of God, and forsake their own. These laws are given us by Jesus Christ, and when received and fully acted upon will unite the world in harmony, love and peace; wars will cease to the ends of the earth, and discord and strife be known no more forever. It will truly be the kingdom of peace—of heaven on earth.

Y. P.—Could we live on earth in safety without civil government? Would not the strongest sect of professed Christians persecute and oppress the weaker, unless checked and restrained by the civil authorities? Would not the wicked part of the world continually bring upon us tribulation and distress?

O. P.—We may imagine a thousand difficulties; but have we not a king in Zion, who is jealous for the glory of his Church upon earth? Is he not almighty? Can he not check and restrain opposing powers? Will he not hear prayer, and interpose in time of need? To these queries our enlightened judgment answers in the affirmative; but where is our faith? Can we trust in this king? Persecution would add a score to the ranks of Immanuel for one cut off. The Church would continually gain from the world by the truth, and sufferings for it, until he whose right it is to reign

triumphantly over all. While civil governments exist, we may, as did Paul, appeal to Cæsar from the judgment of our enemies; he is to keep his subjects from injuring us, because we honestly and punctually pay our dues to his government. The amalgamation of Church and State is an unholy alliance, and every advance to it is a departure from truth. The world is beginning to be awake to this subject. Yet some of the parties seem to cast a wishful eye to the highest.

CHAPTER VII.

LECTURES ON MATT. V, VI, AND VII.

It has been, and yet is a question, whether this discourse was addressed to the multitudes or to the apostles alone. It is of little importance to us to know the true solution of this question—for if addressed to the disciples alone, yet through them, these truths were to be communicated to the world to the end of time. To them did Jesus give instruction, which they as his apostles were commissioned to teach to all nations—"teaching them to observe all things whatsoever I have commanded you." These truths we may safely believe are addressed to the world, if not immediately by the Lord himself, yet immediately by his apostles, and successors.

In the first verses of the chapter, the Lord gives a view of that religion, which he was about to introduce into the world, and the character of those who alone should be acknowledged as his people, and should inherit eternal life. In verse 3d, he says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There are three classes of *poor* mentioned in the Scriptures—the *poor*, or such as are destitute of the good things of this life; such was Lazarus. There are others, who are rich in the good things of this life; as the Laodiceans (Rev. 3d); they were rich and increased with goods, yet poor and naked. Another class, which forms the character of Heaven's favorites,

is the poor in spirit. The two former classes include the mass of mankind; the last comprehends the few, comparatively few of the human family. This is the character I shall endeavor to portray.

1. He is well convinced of his own natural poverty of Divine things, as holiness, righteousness, and peace; he is convinced of his spiritual weakness to withstand evil and to do good—and of his ignorance of God, and Divine glories, in the midst of Gospel light. This sense of his poverty leads him to prayer; for, says Solomon, The poor uses entreaty. How eloquent poverty makes a man! how earnestly, how humbly does he beseech the rich for aid! how perseveringly does he plead. So the elect of God humbly and earnestly cry unto him day and night, and perseveringly pray to their heavenly Father for constant supplies. They always feel their poverty, and that all help must come from God alone; therefore in him alone they trust.

Seeing their poverty, they are humbled in heart or spirit in the sight of God and man. What am I that thou art mindful of me, and thus in boundless mercy visitest me! He sinks in the dust as infinitely unworthy of such favors, adores the hand from which they flow, and pants for praise to his name. This is the nearest approach to God and heaven on earth—this is only enjoyed by the poor in spirit. He is also humbled in the sight of men, especially in the sight of living Christians, not knowing the heart-imperfections of such Christians, and well acquainted with their own, like the eminent apostle, he thinks himself "less than the least of all saints," and "esteems others better than himself." He feels no disposition for pre-eminence in the Church, nor to lord it over his brethren. Had this temper prevailed in the Church, that

emulation for Peter's chair, and to be called Rabbi, that domineering spirit among the bishops, that thirst for parties, and strife for party establishment would never have been known; nor will the Church ever be converted to unity again, till each member becomes *poor in spirit.*

The poor in spirit is also humble in the sight of a wicked world. Oh, says he, who has made me to differ from them? God only in his matchless grace. By nature I am as vile as they. To God and the Lamb be everlasting praise!

The reward to this person, next claims our attention. "For theirs is the kingdom of heaven." Such persons as these are to constitute the kingdom of heaven which Jesus had come to set up, and none but such can enter there. How different this from all other kingdoms then existing, and from those which had preceded! as different as light and darkness! Such a kingdom must ultimately banish all discord, strife and war on the earth. Well may we pray, thy kingdom come! We have seen its rise, but its completion is reserved for the future, when Christ shall personally reign on earth a thousand years, and forever and ever. Oh, says the humble soul—the poor in spirit, this overwhelms my mind. How can a polluted worm enter such blessed company? How can I behold my God and Saviour, after having offended so often against the truth. "I blush now at my conduct when my vision of God and his Son is so indistinct; how can I stand before his insufferable glory? The lowest seat in his everlasting kingdom is too good for me. Blessed are the poor in spirit—blessed in time and eternity. Such are the greatest in the kingdom of heaven.—Matt. xviii: 1.

Verse 4. "Blessed are they that mourn; for they shall be comforted." We are not to suppose that the mourning here intended is that which the worldly-minded and ungodly experience from the disasters, pains, afflictions and losses which befall them in life. Were this the case, all would be comforted; for these are the lot of a fallen world, from which none are exempt. The mourners in the text mean:

1. Those who heartily mourn for iniquity. They remember their sins, and mourn and blush before God, with determined purpose to cease to do evil in future, and learn to do well. Though they have received the forgiveness of God, yet the remembrance of sin remains, and doubtless will remain to eternity with them. This will excite their thanks and praise forever, for redeeming grace and love.

2. They also mourn because of imperfections in heart—that they come so far short of the glory of God, and of their duty, and that their heart is so divided between God and the world. Oh, to love God with all my heart! Oh, to be perfect, even as he is perfect!—to be holy as he is holy! These are the aspirations of their heart.

3. They mourn over the desolations of Zion. Their want of brotherly love, their contentions, their disunion, are the cause of mourning to their pious souls. They plainly see that the great evidence to convince and to convert the world is cut off; that is the brotherly love and union of Christians. For the want of this, they see with pain, the millions of the human family crowding the way of death and ruin. Well may they mourn, and weep, for so did their Lord when in the flesh. Yet, says Jesus, "Blessed are they; for they shall be comforted." The comforts afforded

them by their Lord in time, will more than compensate for their mourning here; but the comforts to be afforded in his everlasting kingdom will cause sorrow and sighing, pain and death, and sin forever to flee away—never more to be felt nor feared again. Happy mourners! You shall be comforted. Faithful is he that hath promised, who also will do it. You may yet live to see partyism—a limb of Antichrist—and Antichrist himself, wounded to death, and expiring in unpitied groans. You may yet live to see Christians united, and filling the heavens with hallelujahs of praise. You may yet live to see the poor Gentile nations flocking to the Lord, as clouds of pigeons to their roosts, drawn thither by the glory of Zion restored. Amen.

Verse 5. "Blessed are the meek, for they shall inherit the earth." There are some men unrenewed, yet are naturally disposed to meekness; but this is not the character blessed of the Lord. Meekness is mildness—a readiness to forgive, and is not easily provoked. A lovely character, truly. "They shall inherit the earth." This shall be their reward. This earth and all things in it are the Son's—all things are given to him by the Father. Though he is heir of all things, yet while in the world he had no possession—not where to lay his head. The wicked world claimed and possessed all. With infinite ease he could have gained his right; but he deferred, and he yet defers to establish and possess his just claim. The meek are joint heirs with Christ, of all things, but the time of possession is yet future. Without a doubt, in my mind, that time will be at the second appearing of the Lord, when all things shall be restored—made new. The earth and heaven or atmosphere, after their

dissolution by fire shall be renewed, and made fit for the habitation of immortal saints. Then shall the meek inherit the earth—then shall the prophesy of Daniel be fulfilled (vii: 27), "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high." This new heaven and new earth, wherein dwelleth righteousness, may be the meek's blest abode forever. Wherever Jesus lives and reigns, there is heaven.

Verse 6. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

To love God with all our heart, and our neighbor as ourselves, with a correspondent walk, is righteousness. This none will deny. That which is born after the flesh, is flesh, and hungers and thirsts for carnal food and drink; and that which is born of the Spirit, is Spirit, and hungers and thirsts for spiritual food and drink. Flesh, or the unrenewed man, can not hunger after righteousness, but as a sick man may hunger and thirst for nauseating physic to save him from death. A man may, from no higher motive, hunger and thirst after righteousness, not because he has a longing desire and taste for it, but because he must have it, or be damned forever. So a man may mourn and be in bitterness for sin, not because he in heart hates it, but because it exposes him to hell.

To hunger and thirst after righteousness, is the very breath of the new creature—the creature created anew in Christ Jesus. Nothing so desirable to him—he therefore denies himself, takes up his cross daily, and follows Jesus in order to be holy. The reward promised to such is, "they shall be filled." They shall be fully satisfied. They feed upon the spiritual meat and drink afforded them by their Lord every day, and on

some favored hours are feasted to satiety; but the fulfillment of the promise will not be realized until the Lord comes to distribute his gracious rewards to his saints. Then, and to all eternity, they shall be filled with Heaven's choicest blessings.

LECTURE II. ON MATTHEW V.

Verse 7. "Blessed are the merciful, for they shall obtain mercy."

God, our heavenly Father, is proposed as an example of mercy for our imitation. "Be ye therefore merciful, as your Father who is in heaven is also merciful"—Luke vi: 36. His mercy is shown in his kindness to the unthankful, and to the evil, as well as the good; he causes his sun to shine, and the rain to fall on them all for their comfort. Like him, the merciful man is kind; he loves his enemies, and does them good, and lends, hoping for nothing. His mercy inclines him to visit the widow and fatherless in their afflictions, and to relieve their wants—to clothe the naked—to feed the hungry—to give drink to the thirsty, and to visit the sick and the prisoners. These merciful acts the Lord considers as done to himself, and therefore will welcome such to the joys of Heaven. They shall then obtain mercy in unmeasurable fullness. But should we see our fellow-creature hungry, starving, naked, and should in kind words say, We pity you—be fed, be clothed, be comfortable, and from him withhold our hand of relief, how dwelleth the love of God in that man?

We may boast of raptures, ecstacies, transports, and angelic feelings—but pure and undefiled religion consists in works of mercy, as visiting the widow and fatherless, and relieving their distresses, and those of

suffering humanity, and even of brute creation. "The merciful man spareth his brute." The merciful man, like his Lord, pities and weeps over the millions of mankind sitting in darkness, and in the valley of the shadow of death. He is willing to assist those with his goods and money, who are willing to go to the benighted nations and people with the word of light and life. Such merciful men shall obtain mercy in this world a hundred fold, and in the world to come eternal life.

Verse 8. "Blessed are the pure in heart, for they shall see God."

Purity of heart is in opposition to hypocrisy. Hypocrites are like whited sepulchres, which appear beautiful without, but inwardly are rottenness, and dead men's bones. The pure in heart has always a good and beautiful exterior, as well as inward purity. His words, his thoughts, his acts, are all pure—all proceeding from a pure fountain within. To please his God and to do good to his fellow-creatures, are the great ends of his life. He prays not to be seen of men, so as to receive praise from them for his piety; he distributes of his substance to the poor, or for benevolent purposes, not to gain the applause of men for his liberality; he exhorts and preaches not to please men, but God, not to get glory of men, but of God. Honesty and purity direct all his ways. Happy men! their reward is great, for they shall see God. This privilege can not be granted to any mortal man; the immortal can only behold him, and live eternally under his smiles. Then we shall see him as he is, face to face, and not through the veil of mortal flesh. The word *to see* frequently means to enjoy. In this sense

the pure in heart enjoy their God on earth, through faith, and are as happy as mortality can bear.

Verse 9. "Blessed are the peace-makers, for they shall be called the children of God."

Righteousness, peace and joy, is the kingdom of God in heaven and on earth. Righteousness is the parent of peace (Isaiah xxxii: 17), and without it peace can not exist. "There is no peace to the wicked, saith my God." Righteousness and peace beget joy, without which joy would be unknown in the universe. The children of peace are the children of the kingdom—the children of God. Sin deranged the kingdom of God on earth, and righteousness, peace and joy fled from the human heart destined originally to be their eternal throne. God's nature moved him to restore what he had not taken away—Satan and sin did the mischief. But God determined to save his poor lost creatures by his Son; and in that person where this salvation is effected, it is said that righteousness and peace have kissed each other, like old friends, who had been expelled from their home, but had now in gladness and triumph returned. Ps. 85. God himself is the great peace-maker between heaven and earth. The very ministry of Christ was that of reconciliation—to make peace. The apostles exercised the same ministry of peace-making—all that preach among us make the same profession. But, alas! how different is the result—discord and strife. They shall lose the reward, having not the character of the children of peace. But the children of God—all his children—are the children of peace. They have peace with God through our Lord Jesus Christ—they have the peace of God ruling in them, and this

leads them to live in peace with all men, and to cause them to make peace among all as far as their influence extends, and to labor to put down wrath, strife and division in the world.

Verse 10. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Verse 12. "Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Here is one blessing that the generality of professors are not careful to obtain. The sects all think they are reviled and persecuted by others, and that all this is done falsely, and for Christ's sake—for righteousness' sake. Do they all rejoice, and are all exceedingly glad because they are thus used? Nay. Do they not rather return reviling for reviling, and persecution for persecution? Thus they lose the reward, and disgrace their profession, and cause that worthy name by which they are called to be blasphemed by the unbelieving world.

Is it not strange that these holy characters described as the members of Christ's kingdom should be reviled and persecuted, and this done too by the professors and ministers of righteousness? The professors of the true religion persecuted the old prophets to death because they told them the truth, and reproved their wickedness. The professors of the true religion hated, reviled and persecuted the Son of God and his apostles to death for the same reasons; and this has been the lot of all true Christians in every age. "All that will live godly in Christ Jesus shall suffer persecution."

Nothing more plainly marks the depravity of the

human heart than persecution for righteousness' sake, yet nothing is more common in every age, from Cain down to our day. It shows human nature to be the same from the time that sin entered into the world —opposed to righteousness, and consequently to the God of righteousnes, to the Son of righteousness, to the kingdom of righteousness, and to all that bear the righteous image of God. Sin, and those under the reign of sin would not suffer a righteous, holy being to exist in the universe, if they had the power. This is evident in the cross of Christ, especially against the express image of God, his own innocent Son, sin and its vassals vented their strongest hatred and opposition in crucifying him. All persecution in word or deed for righteousness' sake arises from the same source.

I have long observed that where true religion more brightly shone, there persecution more furiously raged. This is a trite remark, and it is equally true that persecution sleeps where religion is languid and dead. Persecution in a word (and the world is full of it at this time) is no evidence of righteousness in those who are persecuted. If so, all the sects, the Mormons not excepted, are all righteous, for they all persecute one another, not for righteousness' sake, not falsely, but from the low principles of selfishness, and the love of power. Oh, when shall righteousness run down our streets as a mighty flood, and bear away all sin and pollution? When shall it cover the earth as the waters do the channels of the great deep? Hasten it, Lord, in every land!

I have thus briefly portrayed the character of the righteous and of the wicked. I shall next proceed to show the purposes which the Lord designs the righteous to accomplish on earth.

LECTURE III. ON MATTHEW V, VI, AND VII.

Matt. v: 17, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill."

The law and the prophets were, and yet are witnesses for Christ and his Gospel, and will be to the end of the world. Myriads by their testimony have been led to Christ and obtained salvation; and myriads more by the same testimony will it is hoped, enjoy the same blessing. Had our Lord destroyed the law, and the prophets he would have destroyed their testimony. They however, will be destroyed hereafter, when there shall be no more need of their testimony. That time is not far ahead—when heaven and earth shall pass away. This will take place at the coming of the Lord, and then will the law and prophets forever cease—be destroyed, there being no more need of them.

Yet it must be admitted that whatever Christ did on earth was designed to be done. But it is written, that he blotted out the hand-writing of ordinances, and took it out of the way, nailing it to his cross. Paul in Rom. vii, represents the law as a husband, and Israel as a wife bound to it as long as it (the law) lived—till the law died, they could not legally be married to another (to Christ). They could not be under two husbands, or two covenants at the same time. While Christ lived he and all Israel were under the law. But when he died, the law died with him. By the body of Christ we are dead to the law—that law being dead wherein we were held, that we might be married to another, even Christ. This law was not the ceremonial part only, but also that part written

on the two tables of stone, the ten commandments, as is plain from verse 7. We are further informed that the old covenant or law was done away, II. Cor. iii: 10, "For if that which was done away was glorious, much more that (the Gospel) which remaineth is glorious." In Heb. Paul speaking of the old covenant succeeded by the new says, "Now that which decayeth and waxeth old is ready to vanish away." He continually represents Christians as not under the law, but under grace—Rom. vi: 14, etc. It is a doctrine of the orthodox for centuries, that Christians are not under the law, as a covenant, but as a rule of life they are under it. Paul made not even this exception, "Ye are not under the law." This law of Moses written on tables of stone, in substance, Christ taught his followers, and this is now the law of Christ, written on the heart, and in the mind of every Christian. "Whosoever shall break one of these least commandments and teach men so, shall be called the least in the kingdom of heaven." He must be indeed a poor Christian that lives in disobedience to the least commands.

But Jesus came to fulfill the law and the prophets. How he did it, is plain from Luke xxiv: 44, 47. And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and of the prophets, and in the Psalms concerning me." And he said unto them, "Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day." In the law, prophets and Psalms, the events of the birth, life, death, resurrection and ascension of Jesus were typified and predicted. When these events took place, the types and prophecies were fulfilled. The law yet

remains unfulfilled in two particulars — the high priest's coming out of the holiest of all, and the dismissing of the scape-goat.

By the blood of the goat, which was the Lord's by lot, the high priest of the law, having sprinkled with it the veil of the sanctuary, was permitted to enter into the Holiest of all to commune with God, and receive gifts for Israel. After this was accomplished he returned out of the sanctuary among the people. Then he dismissed or sent away the scape-goat, bearing on him the sins of the people into the wilderness, where they should be seen no more. Now this is typical of our Great High Priest, who by his own blood entered into the Holiest of all, having by his resurrection and entrance into heaven consecrated a new and living way, in which his people should follow him there after their resurrection. But this glorious High Priest has never yet returned out of heaven to earth according to promise. He will come, and then, and not till then, the antitype of the scape-goat, shall bear away all the iniquities of his people—their mortality, their pains, diseases, sicknesses and death, never, never to return, or afflict one of his saints again. They are now robed in glory with honor, and immortality, and enjoy eternal life together with their Lord, for they shall forever be with him. Till this period the law shall not be destroyed; but then its end comes, all being fulfilled.

Verse 20. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Scribes and Pharisees were reckoned the most holy class of people among the Jews. Yet they taught

for doctrine the commandments of men, and nullified the law by their traditions. They therefore could not enter into the kingdom of heaven. A righteousness is now proposed without the law, without which none can be saved or enter heaven. This righteousness is called the righteousness of God, or the righteousness which God requires of us—it is faith, repentance, conversion, obedience. Through these we obtain salvation and the Holy Spirit of promise, by which we are prepared for the kingdom of heaven. This righteousness is far beyond that of the Scribes and Pharisees, as the glory of the Gospel is beyond that of the law—or rather as true holiness is beyond a spurious righteousness.

LECTURE IV. ON MATTHEW V, VI, AND VII.

I proceed to show the purposes God designs to be accomplished by his saints on earth.

Verse 13. "Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

The earth, or the world of mankind, inclines to moral corruption and death, and unless checked and preserved by some potent remedy, must sink into the depths of wickedness, and into utter ruin. In infinite mercy, the Lord pitied the dying world, and provided the remedy for their cure, which is here, by a figure, called *the salt*, by which his people are represented. Now, it is well known that salt applied to flesh will preserve it from putrefaction and dissolution for ages. Christians are designed to be to the world what salt is to flesh, to preserve and save them from sin and ruin. This means has God ordained to effect his purpose of saving sinners. Christians, such as are described in

the preceding verses, effect two important things: One is, by their holy, heavenly walk and conversation they check the progress of moral corruption and wickedness in the world—the wicked are awed from their evil practices by the example of piety and truth, before their eyes. Had it not been for Lot and a few of his family, Sodom would have been ripe for destruction long before; and were it not for a few saints on earth at this very time, we should, like Sodom, be utterly destroyed. But when Lot's piety and admonitions could no longer prevail against their growing corruptions, he was called out of the city, and instant ruin overwhelmed the Sodomites. Such will be the lot of the wicked world, unless the remedy be speedily applied. The second purpose of Heaven to be effected by his saints on earth, is, that they be actively engaged to purge out the moral corruption of the world; not barely to check the progress of vice and wickedness outwardly, but to labor to purify their inward parts from corruption itself.

This we know is God's work, but the saints are ordained the instruments by which he will do it. The earth must be salted by the instrumentality of Christians, or it is lost—lost forever. And does no blame attach to the Christians—the professed salt of the earth? Lift up your eyes, and see death mowing down its thousands every day, and casting them into the yawning gulf of hell. Mournful sight! If this was rightly viewed, would Christians spend their time in vain disputing about notions? No: they would lay aside all such trifling, and rush together, and through fire and water, go to save their perishing fellow-creatures; they would sacrifice their dearest earthly interests to accomplish this benevolent object.

But if the salt has lost its savor, can it ever be restored? No: it is past recovery; and how then can the earth be salted? Who is to keep it from utter ruin? Salt is of no use without application; but if it lose its saltness, it is thenceforth good for nothing—*thenceforth forever* good for nothing! Does not the Christian world appear to be fast advancing to this dangerous crisis?

What a powerful remedy to the corrupted world was this salt in the primitive age of Christianity! It was efficaciously in one day applied to three thousand, from various parts of the world, who also became the salt to season others. The nations soon experienced its Divine efficacy, and millions in a few years were salted and saved from sin, and preserved unto eternal life. The salt of the earth—where is it? Echo responds, where is it? Has it lost its savor? Is the light in us become darkness! Oh, how great is that darkness! Where are the bowels of Jesus Christ for a ruined world? Where are the agonizing, longing souls after sinners? Where are the mourners in Zion? Where are the tears whose fountain is the heart, bursting in streams from the eyes of Christians for the desolations of the world? Where are the sacrifices made for their recovery? Alas! where?—Since the apostacy, and the wine of Babylon, which has made the world drunk, an awful change has taken place. Those gloomy days are not yet closed—crime and wickedness in every form increase with the increase of years. I sometimes fear that the world is ripe for destruction, and has advanced beyond the power of heaven's remedy to preserve it from ruin—such were the Antediluvians, and such were the Sodomites. To me it appears plain, that the present worldly, spiritless,

and divided race of Christians can never effect their salvation, unless they return to him from whom they have revolted, and with fervent, ceaseless prayer and fasting seek his face, and rest not till they receive the Holy Spirit of promise. Then will Zion's light break forth; then shall we be prepared to answer God's purpose respecting us.

Verse 14 expresses the same Divine purpose in another figure—"Ye are the light of the world. A city that is set on a hill can not be hid."

Verse 15. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house."

Verse 16. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

Christ was sent to be the light of the world in darkness. He communicated this light to his people, and through them designed to enlighten the world. They are, therefore, called the light of the world. They are to be as a city set upon a hill that can not be hid. This is the Church of God—as visible as a city on a hill that can not be hid. An invisible church can not, therefore, be the Church of God; for it is hid—it is useless to the world. In prophesy it is declared, that in the latter days his Church should be set upon a mountain towering above all others—that the nations would see it, and its glory, and should flow unto it, as numerous as pigeons to their roosts. So are Christians to shine that others may see their good works, and glorify their Father in heaven. Observe the expression, *their good works*—the light is to be manifested by good works, and these works are to be visible. Light unproductive of good works is darkness; like

salt that has lost its savor. The saints are represented as a lighted candle, to give light to all in the house. If this candle be not lighted, or when lighted be put under a bushel, all in the house are in darkness—it is of no use. So if Christians do not shine in the world, mankind are involved in darkness—they see not their danger—or if they see it, they see no way of escape; nor any inducements to flee from the wrath to come—they must die without God, and hope in the world.

If these things are true (and who believing the Bible, will deny?), into what an awful state, has the Christian world fallen? Millions dying around them, and their light extinguished—dying for the want of that light, which it is their duty to exhibit. What an awful reckoning day is advancing! Who shall be able to stand, and say, Lord, I have done as thou hast commanded? Christians, awake, and trim your lamps; behold the Bridegroom cometh!

I have now stated in plain language the purposes God designs to effect by Christians—every one is included, without exception. Oh, my brethren, what are you doing? I ask again, what are we doing? Are we gathering souls to Christ by exhibiting the truth in our godly walk, as well as by proclaiming it with the tongue or pen? or are we scattering and driving them from him by our ungodly and worldly lives—by our wranglings and divisions—our debates and strifes? Look at the situation of the Pagan nations: it pleads in tears, and groans, and death, that we send to them the Word of Life, and deliver them from darkness and death. With outstretched hands, they turn their wishful eyes to us for help, and shall they be disregarded? No: let us fly to their relief. Who will go for us? We wish none to go, but such

as are full of the Holy Spirit, and feel the worth of souls, and earnestly desire their salvation. We want none to go, and travel far in order to write their travels, to get money by the sale of their books. Who is willing to retrench their extravagances to aid a competent missionary? Who will part with the Lord's money in their hands for the salvation of souls?

LECTURE V. ON MATT. V., VI. AND VII.

Matt. v: 38. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

The law of Moses admitted of, yea, enjoined strict retaliation on its subjects; the reverse of which our great law-giver, Jesus Christ, enjoins on his subjects with equal strictness. "But I say unto you, that ye resist not evil." The word *evil* is an adjective, and doubtless agrees with person understood—resist not an evil or injurious person. If he smite thee on thy right cheek, retaliate not by smiting him also; rather meekly offer the other cheek. By doing thus you may overcome the injurious person, and bring him to submission to the truth. Christ himself set the example. When he was reviled, he reviled not again; when he suffered (more than a stroke on the cheek), he neither retaliated, nor even threatened the injurious, but committed himself to him that judgeth righteously. If this precept of Jesus be binding on one of his followers, it is binding on all, and his example sanctions the obligation. "Surely these people will learn war no more,"—neither the art nor the practice of it. If genuine Christianity were to overspread the

earth, wars would cease, and the world would be bound together in the bonds of peace. This is Christ's kingdom—the kingdom of peace. A nation professing Christianity, yet teaching, learning and practicing the arts of war, can not be of the kingdom of Christ, nor do they live in obedience to the laws of Christ—the government is anti-Christian, and must reap the fruits of their infidelity at some future day.

But what shall be said of the nation which seeks to injure another, and in fact makes a trade of it—yet professing Christianity? The answer is easy. They are leagued with the powers of darkness, and shall share of their pains.

So far has the Christian world fallen from Christianity, and so long lost sight of it, that its professed advocates have in many instances amalgamated with paganism, and pushed Christianity into the back ground. War, so contrary to the kingdom of peace, is taught as a science at military academies, and that, too, at the expense of the nation. Legislators condemn dueling, and impose severe penalties; and yet these same legislators will justify the same principle on a larger scale—a war between two nations. Their principle is to resist the injurious, but our Legislator says, resist not the injurious. Whom shall we obey, God or man?

Verse 40. "And if any man sue thee at the law, and take away thy coat, let him have thy cloak also." This man who sues you is an injurious person. If he takes away your coat, resist not the injurious—rather let him take thy cloak also. Show what a low estimate you place on worldly possession; that your treasure is above. This course may save your enemy. The same principle is continued.

Verse 41. "And whosoever shall compel you to go a mile, go with him twain," rather than resist the injurious person.

Verse 42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

These precepts are in as plain language as can be expressed. I pretend not to make them plainer. This will, or should, satisfy those who say the Scriptures mean what they say, and say what they mean. They are certainly against avarice, selfishness, and unkindness, and plainly express the contrary. We must make God our example. If we admit one exception to the rules laid down, we may admit others for a similar reason, and know not where to stop; one may explain them away, and act, as is generally done, as if such a law was not in existence, and yet profess the Bible to be the sole rule of our practice.

Verses 43, 44. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you."

The rule of conduct by which the ancients were regulated, was to love their neighbor and hate their enemy. It is necessary to inquire with one of old, "And who is my neighbor?" Jesus gave the inquirer a practical definition in the Samaritan, doing good to an unknown man in great distress, who had been abandoned by the priest and the Levite of his own nation. The Jews were mortal enemies to the Samaritans; yet this Samaritan showed mercy to a Jew in great distress, whom he well knew was his

enemy. He was the neighbor, and not the enemy. They are set in contrast. An enemy is described in the next verse, as one that curses you, hates you, and despitefully uses and persecutes you. A neighbor is described as one that loves, blesses, and does good to them that curse and hate him, and prays for them who despitefully use and persecute him. This definition of a neighbor is the same as that given above in the case of the Samaritan. How lovely, how divine is the portrait! If all who confess Jesus were of this character, what a body of light and glory would shine upon the world! They—the world—would have to shut their eyes against the light, or yield to its power, and become neighbors too! This character, drawn in miniature, is the very character of the Father of the universe, and manifested in his Son, and in providence to the fallen world. Christians are thus enjoined to act toward their enemies—to all mankind—for the purpose stated in the next.

Verse 45. "That ye may be the children of your father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Now, who are the children of our heavenly Father? Those who labor to be and to do like him—those who are neighbors in heart and practice. None else will be acknowledged by the Saviour of sinners—none else will be admitted into Heaven. Such a society on earth would resemble Heaven itself. "In such society as this my weary soul would rest." Such society as this can only profit the world, and without it the world will be lost. The wrangling of the carnal bands of nominal Christians in hostile array against each other,

spending their strength in vain disputing about opinions—do they profit the world? Are they not rather a stumbling-block to them? Keep your heavenly father always before your eyes as your pattern. This you will do by keeping in constant view Jesus—the image, the express image of his person—for in seeing him you see the Father—the mercy, grace and love of the Father flowing from the lips, the hands, the eyes and wounds of Jesus for a rebel world. Such a compassionate, tender spirit should we possess, and such love in deed and in truth, should we exhibit to the world, not only to our neighbors, or those that love us, but also to our enemies that hate us.

Verse 46. "For if ye love them that love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so?"

By cultivating and cherishing such a spirit as recommended above, and by such conduct toward our enemies, is the plain line drawn by the Divine hand between the Christian and the world—it is, in fact, the discrimination between them. If the present generation of professed Christians were judged by the infallible judge according to these rules, who could stand?

Verse 48. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

Oh, let us labor after this perfection! Let the preachers set the example to their flocks, that they may present them spotless and blameless to their Lord. Their reward shall be great, not in this world's goods, but in heaven. They that go forth weeping,

bearing precious seed, shall doubtless return again, bearing their sheaves with them. O Christians, be diligent to make your calling and election sure. Look up, help is at hand, your redemption draweth nigh.

CHAPTER VIII.

THE UNION OF CHRISTIANS.

THE following is the substance of a course of lectures on Christian Union, delivered in Jacksonville, Illinois, in January, 1841, by B. W. Stone.

The union of Christians is the all-engrossing subject, which occupies the mind, and engages the tongues and pens of the Christian community at the present day. This is truly cheering to the pious of every name; because it plainly indicates that the professors of Christianity are awaking from the sleep of ages, and begin to see the incompatibility of disunion, and sectarianism, with the holy religion of the Bible; they see their deleterious effects on society in general, and are anxious and engaged for their removal, and to have a better state of things introduced into the world. It is too evident to be denied, that the Christianity as now generally exhibited, is almost a caricature of that taught by the Saviour. This was the ministry of reconciliation — to reconcile the jarring world to their God, and to one another, and to unite and bind them together with the bands of love, and peace. But is this the ministry—are these the divine effects of the Christianity now taught in the world? Alas! With a sigh we have to say, No.

The attempts, hitherto made to effect this desirable object, have appeared to me to be ropes of sand. Heterogeneous materials can never unite; for "What

fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"—II. Cor. vi: 14–18. These are given as reasons, why the saints should not be unequally yoked together with unbelievers. The force of these words has been partially lost by applying them solely to intermarriages between believers and unbelievers. Of the evil of this we have no doubt; but that the apostle had a higher object in view, the unity of Christians, we firmly believe.

A yoke needs no definition; its mechanism and use are perfectly understood by us all. Its design is to unite the energies of cattle on whose necks it is put; were it not for this, their strength would be exhausted without producing the designed effect; for frequently they would pull in opposite directions, and effect no good. But the yoke unites them and their energies. In this sense the law of Moses was called a yoke, because by it Israel were united in the great work required of them. In the same sense the law of Christ is a yoke to unite his people in the great work of saving the world. We acknowledge there are many other yokes besides those of Moses and Christ—yokes made by the wisdom, rather by the folly of man, by which the various sects are united to their particular parties. Yet these yokes we do not acknowledge of Divine authority. The yoke of Moses, and the yoke

of Christ, could not be worn by the same person at the same time; nor can we see how a party yoke can be worn together with the yoke of Christ; it is certainly a hindrance, and can effect no good, but it is an evil continually. The Christian world begin to see and feel these yokes are clogs to their liberty in the Gospel, and many are throwing them off as useless lumber.

The Father of mercies saw with pity our fallen, wretched world like lost sheep, wandering in "the dark and cloudy day," anxious to find rest from their devouring enemies, but continually falling into the mouth of their fell destroyer. In love he determined to raise a standard on earth, in order to collect and unite the poor, distracted and confused world, and give them rest and salvation from all their enemies. This benign intention he communicated to his prophet Isaiah, saying, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious"—Isai. xi: 10. This ensign was the Lord Jesus, the root of Jesse, the root and offspring of David—David's Lord, yet David's Son. This ensign, or standard was raised more than 1800 years ago on Mount Zion in the view of the world—its flag yet waves on the breeze of the Spirit, inviting all to flow to it for rest and salvation. In the Bible is Jesus evidently set forth in all his unsearchable riches. Under this banner the primitive Christians fought the good fight of faith, and conquered; under this they enlisted millions of their dying fellow-men in every land, and led them triumphantly into the kingdom of God.

Happy would it have been for the world, had the Church thus continued united under the ensign of Heaven. But, alas! The craft of making standards—

human standards, prevailed—scores are made by men, and multitudes prefer them, and enlist under them instead of the good old standard of Heaven, the Bible alone. Their makers have promised their followers more permanent union and peace; but the contrary has been the fact. Division has succeeded every such standard, and is now the order of the day—and while such standards exist, Christian union can not be effected.

We will suppose all these various sects are together on one wide plain, their various banners stationed around. The sound of the trumpet is heard, the alarm drums are beaten, To arms—to arms—the enemy is near, is vociferated by the officers at the top of their voices. The soldiers all immediately face to their different colors, and quickly repair to them—soon are they marshaled in order for battle—they look for the enemy, but seeing none, they inquire of their leaders where they are. See you not, say the leaders, that group of men standing under yonder stand of colors? They are our enemies; they are damnable heretics, hated by God and all the saints. They even dare to deny the five holy points of our religion, and if the foundations be destroyed, what shall the righteous do? If they prevail, we are undone. They must be exterminated—it is not fit that they should live on the earth. Now, be valiant in fight, acquit yourselves like men, be strong—take good aim, present, fire. Excited by such harangues, the soldiers obey. Away flies a volley of balls of calumny, detraction, misrepresentation and verbal persecution. (Civil power has now forbidden lead, fire, steel and gibbets.) The party assailed is not idle—they return the fire, excited by the same spirit. Nor are any of the other parties idle, all fighting

one against the other. Oh, unhallowed warfare! God-dishonoring and world-destroying warfare! The boast and joy of hell, the grief of every humble saint!

In the beginning of the present century the standard of Heaven was almost forsaken—all having enlisted under the party standards of the day. There was a great and general revival of religion—the attention of Christians of every name was taken—they flowed together in one spirit—worshiped together, and loved one another as brethren. But the jealous demon of partyism became alarmed, for fear their party would lose. This alarm was spread, and the most blessed work I ever beheld on earth was marred. Wearied and sick of partyism, party standards and party yokes, five of us, Presbyterian preachers, fled for refuge to the standard of Heaven alone, forsaking all others. We were derided as enthusiasts—as mad men, for such a procedure; and it was confidently predicted that we should speedily come to naught. Oh, what blasphemy upon the Bible and its Divine author, that He should give us a book for our guide to Heaven, so imperfect that it could not answer the purpose designed!

We found experimentally that by this bold, party-daring step of enlisting under the standard of Heaven alone, the sectarian world were all against us, and threw their fiery darts against us in constant volleys. The craft was in danger. If we prevailed, they must fall —their pride of opinion—their love of honor—their streams of wealth and worldly ease must all fall. The wail of Babylon would be heard afar off. "Alas! Alas! That great city; for in one hour is thy judgment come." At this opposition of the sectarians we need not wonder; for our very design and aim is to destroy partyism, and to unite under the one standard

and name, all the family of Jesus on earth. It always was, and forever will be that the children of the bond woman persecuted, and will persecute the children of the free woman. They must be cast out.

These remarks shall suffice for an introduction to the subject of Christian union. I shall base the whole on John xvii: 20, 21, 22, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." From this text I design to deliver four lectures.

1st. For whom did Jesus pray that they might be one?

2nd. What that union is, for which he prayed.

3d. The means by which this union is to be effected.

4th. The happy consequences of such union.

LECTURE I.

1st. For whom did Jesus pray that they might be one?

The answer is easy: "For them also who shall believe on me through their word." There are three things necessary to constitute and designate a true believer. 1st, The word or testimony of the apostles is the foundation or means of their faith—they believe "through their word." "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name." So then faith cometh by hearing, and hearing by the word of God. 2nd, Another thing indispensable in faith is the object of faith—"them who shall believe on me" that "he is the Christ the Son of God."

3d. The third thing is that "they may have life through his name," that "they may be one as he and the Father are one." With the things written, or with the Scriptures, is connected life—eternal life, by faith the connecting link. Without the Scriptures there is no true faith nor life—the Scriptures are the foundation and means of both—without faith the Scriptures are unprofitable and life not obtained. Many profess to believe in Jesus because their parents believe in him, and because it is unpopular not to profess to believe in him. For the same reason, had they been born and raised among Mohammedans they would have professed faith in Mohammed. Such faith is not productive of life or good fruits, and pronounced by James as dead, being alone. True faith in Jesus works by love, sanctifies the heart, receives the Holy Spirit, overcomes the world, leads to repentance, reformation and obedience, and produces eternal life; for "he that believeth on the Son of God hath eternal life." "Whoso believeth that Jesus is the Christ, is born of God." For such believers as these Jesus prayed that they might be one. He did not pray that light and darkness might be one, or that disobedient believers and obedient believers might be one as he and the Father were one, for such a prayer could not be granted. Neither did he pray that the many sects of professed Christians should be one; for this is equally impossible, seeing among all the sects there are multitudes that have not the Spirit—"who mind earthly things." Such union is not desirable.

It may be asked, How can faith in Jesus as the Son, and anointed of the Father, produce such divine effects? I answer: In believing this we ascend to the

Father in Heaven, and see his boundless love to the world bursting forth in the gift of his Son, to live, die and raise again, for our justification and salvation—we see the love of the Son in leaving the abodes of glory, and his matchless condescension in humbling himself for our good. Who in heart can believe these things and remain unaffected? Who, believing with all his heart that Jesus is the Christ, the Son of God, will not bow in humble submission to his will? Who will not be influenced by such faith to come to God in his own appointed way, and receive his Holy Spirit? Who, having received the Spirit through faith, do not love the brethren, and become one, even as the Father and Son are one?

LECTURE II.

John xvii: 20, 21. "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

On this text I delivered four lectures.

I. Who are they for whom Christ prayed.
II. What that union is for which he prayed.
III. The means by which it is effected.
IV. The happy consequences of such union.

The 1st I have already considered, and it is believed that I have made it evident that true believers only are those for whom Jesus directly prayed. I have shown that three things constituted true believers. 1st, The means: They believe through the word of the Apostles. 2d. The object: They believe on me, and these are written that ye might believe that Jesus

is the Christ the Son of God. 3d, The effects: That they might be one, and that they might have life through his name. I now proceed to

II. What that union is for which he prayed.

1. He did not pray that all that professed to believe in him might be one; because all that profess to believe, have not true, unfeigned faith—the faith of God's elect. To pray that such might be one with obedient believers, is the same as to pray, that light and darkness might be one—that righteousness and unrighteousness might be one—that the children of the bond woman and the children of the free woman might be one. This would be impossible; such union would be like that of iron and clay—it is not desirable—it is inadmissible by the head of his Church; for all fruitless trees must be cut down—the chaff must be winnowed away. The fruitful trees, and the pure wheat only, are to be preserved. The unrighteous shall not inherit the kingdom of God—the bond children must be cast out—they shall not be co-heirs with the free. Such unhallowed union has too long disgraced the Church; weakened her energies—obscured her glory, and withered her influence. It is the strong-hold of sectarianism—a bulwark against Christian union—a heavy weight on Zion's wheels—a gnawing worm on their vitals—the bane of Christianity.

2. Neither did our Lord pray that all the parties, as such, might be one. All the parties are one in a general sense. Their scriptural name is Babel, or confusion. Who in this day of light and inquiry is so blind that he can not read the inscription plain and legible in the forehead of the Church so called? Who so uncandid as not to acknowledge that the Christian world is all in confusion—in Babylon? Who so destitute of

piety as not to long for the restoration of Zion? Who so callous as not to weep over her desolation? Who so deaf as not to hear the inviting, warning voice of God, "Come out of her, my people, lest ye be partakers of her sins and her plagues"? Who so disobedient as to slight the Divine command? And who so pusillanimously dumb as not to raise his warning voice to his fellows?

While the various sects retain their jarring creeds—their different yokes—their various standards—their party names, and especially their sectarian spirit, and unbelieving members, is it possible that any bond could make them one, according to the prayer of Jesus? Yet in Babylon—yet in the great city of confusion, we acknowledge (however painful and humiliating the acknowledgment) that God's people are, and long, long have been, and will continue to be, till they become convinced of the fact. Till we receive this conviction, we shall not regard the voice of God as directed to us, Come out of her, my people; we shall never make one exertion to obey that voice, by leaving the devoted place. Some may boast that they have clean escaped from the city of abominations. I fear I have not yet seen any of this happy number. Many of late have made exertions to leave the city; but they are so much infected with her spirit, and burdened with her wares, they make slow progress, advancing a few steps, and retrograding as many.

3. The union for which the Saviour prayed is, that all believers might be one, even as the Father and Son are one; as thou Father art in me, and I in thee, that they also may be one in us. Some affirm that the Father and Son are one substance, one individual being. Even should this be true, yet we are sure that

our Lord did not pray that believers should be one in this sense; that they should be one individual being or substance. If we can ascertain what that union is between the Father and the Son, we can easily ascertain the union of believers, for which the Saviour prayed. This we will now attempt to do.

1. The Father and Son are one in character. "He that hath seen me," says Jesus, "has seen the Father; for the Father dwelleth in me, and I in him." We ask, what of the Father do we see in the Son? Not the substance of the Father, we are sure; "For no man hath seen God at any time, or can see him." But we see the image of the invisible God—the express image [*characteer*, character] of his person [tees hupostasioos, of his substance]. It is then the character of God, the glory of God shining in the face of Jesus, or God manifested in the flesh, we see when we see Jesus. The character of the Father and Son being one, and believers beholding this character or glory of God shining in the face of Jesus, are changed into the same image from glory to glory. All that love, compassion, benevolence, mercy, grace, goodness, faithfulness, truth, etc., which we see continually flowing from the hands, the lips and acts of Jesus, are but God's character manifested in the face or flesh of Jesus. In and by Jesus is the Father plainly declared and made known. If ye had known me, ye would have known the Father also. How can we know the Father but by the Son? For no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. This character of the Father and the Son appears to flow from that intimate union, described by the Father being in the Son, and the Son in the Father; and this same character is formed in all believers, by their be-

ing in the Father and Son, and the Father and Son in them. The believers become partakers of the Divine nature. Stupendous grace! A worm of the dust united with the Father of the Universe! And consequently with the Son and with all holy beings! They are holy as God is holy, righteous even as he is righteous, pure even as he is pure, good and merciful even as he is; meek, gentle, obedient, patient, forgiving as was the Son. What Christian on earth would not respond a hearty *Amen* to this prayer of Jesus?

2. They are one in Spirit. The Father loveth the Son, and the Son loves the Father; the Father peculiarly loves the saints, and so does the Son; the Father loved the world, and gave his Son to be their Saviour—the Son also loved the world, and gave himself a ransom for all. So believers are of one spirit. They all love the Father and the Son, and manifest that love by an unreserved obedience to all his commandments; they love one another with a pure heart fervently; they also love all mankind, and like the Saviour, weep over their miseries, and pray for them, and sacrifice their worldly substance for their good, to save them from ruin.

3d. The Father and Son are one in operation, in the works of creation, providence and redemption. God created all things by Jesus Christ, and without him was not any thing made that is made; whether they be things in earth, or things in heaven, whether they be visible or invisible, whether they be angels, principalities or powers. In the works of providence they are one. I, said Jesus, give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father who gave them to

me is greater than all, neither shall any pluck them out of my Father's hands. I and my Father are one, one in our love and providential care of the sheep. So were they one in the great work of redemption. One heart, one mind, one purpose, one will to redeem man, was both in the Father and in the Son. "Lo, I come to do thy will, O God." Hence the saints ascribe their salvation to him that sitteth on the throne, and to the Lamb forever and ever. So believers are one in the same benevolent operation of saving the world. They are "workers together with God"—they co-operate with God and one another in all divine means ordained of God to effect this great end. They regard not their own things (exclusively), but also the things of others. They divide their substance with the poor and needy—the widow and the fatherless; nor do they withdraw the hand of mercy from giving the means of sending the Gospel to the world in darkness.

If all were thus one, the world would soon believe in Jesus and be saved. O Zion, arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. Then shall the Gentiles see thy light and flow unto thee—and they, seeing thy good works, will glorify our Father who is in Heaven.

LECTURE III.

By a comparison of the present state of Christianity with what it once was, all are brought to the conviction that we are yet in the apostacy—under the reign of the man of sin—yet in Babylon—yet in the wilderness. All the sects see the propriety and necessity of reformation and Christian union, and profess a great desire for them, and make strong cries and supplications for their

speedy return to Zion. Yet strange! Whenever an attempt is made to effect them, all the parties rise up against it, and oppose the abettors of the good work. The reason is that the means proposed by those reformers impinge upon their party schemes, and strike a death-blow at their party-union. This is the history of every reformation from John the Baptist to the present time. At first, the people gladly heard John, the great reformer, and flocked to his baptism; but when he had fully developed the plan of reformation, they were offended and opposed with violence the scheme. So it was with the greatest reformer on earth, the Lord Jesus. At first, the multitude flocked to his ministry, and were urgent to crown him king; but when his plan of reformation was understood by them, they opposed and crucified him. So of the reformation of Wickliff, Huss, Luther, Wesley, and of the present century.

Various plans have been introduced by honest, good men to effect this desirable and desired object, Christian union; but they have all failed. It is worth while to inquire into these plans, and into the reasons why they have failed.

1. The first plan to unite the divided Christians was introduced in the beginning of the fourth century by the council of Nice. This plan was, to have a creed, or a system of doctrines made by the collected wisdom and authority of that council, to which all must subscribe, and from which none must depart, on pain of earthly and eternal anathemas. The plan, we acknowledge, is plausible; and this has kept the Catholics united until now. But is their union, Christian union? A Catholic was once asked, What did he believe? He replied, I believe what Mother Church

believes. And what does Mother Church believe? She believes what I believe. And what do you both believe? We both believe alike. Here is a specimen of Catholic union. Who is so blind as not to see, and so ignorant as not to know, that this Nicene creed confirmed and perpetuated the division of the Christians then existing, and made slaves and hypocrites of millions more who rather than undergo the anathemas threatened, subscribed what they did not believe, and slavishly rejected light lest they should be converted, and treated as heretics. This plan of the old mother has been followed by all the sects to this day with the same spirit and with similar success. Can this be Heaven's plan to unite in one, his scattered people? No; No; fact itself proves its fallacy.

Some who are opposed to a large creed-book as a plan of union, yet plead for the necessity of a few *essential* doctrines to be embodied, as a bond of union. But who shall determine what these essential doctrines are? Suppose it possible that every member of the Church on earth were together, and all agreed upon three or four doctrines as only *essential*, and that these only shall be tests of Christian union, would they all honestly agree, that should increasing light convince them that the doctrines received were wrong, they would still retain and defend them? Would they, or could they bind their posterity to believe and receive them? But these things are impossible. No formulary of doctrines can unite the Christian world. If it can unite a party, that union is only partial, and of short duration; it is a union of disunion, for unless we give up the right of thinking, and implicitly believe as the Catholics do, such creeds are vain.

2. Many in the present century have seen, and many

begin to see, that all such creeds are in the way of Christian union; and that to support them, is to support a limb of Antichrist. Thousands from this conviction have abandoned them all, and cast them to the moles, and to the bats, and have taken the Bible alone, as the sole rule of faith, and practice. This is commendable, and a long stride from Babylon. But will this effect Christian union? alas! we have to acknowledge the reverse. Thousands in this day have made this public profession, and are as much disunited in Christian love, and co-operation, as other sects. They have no written creeds, but they make their unwritten opinions of the Bible truths, the tests of union. As long as opinions of truth are made tests of union, all our boasting, that the Bible alone is our religion, is vain.

3. The Bible alone *in heart* believed, and in the spirit obeyed, is doubtless the means of Christian union. Who will deny? It must be first *with the heart believed*—believed *with all the heart.* To believe with the heart, is, to be affected and influenced by the truth believed; and to obey it in the spirit, is, to do it with the full, true and sincere determination, and resolution of the spirit, not only to cease to do evil, but to learn to do well—to depart in heart and life from every thing forbidden, and in heart and life to do every thing commanded. With such God meets, and blesses them. He meeteth them that work righteousness; their sins are blotted out; they receive the Holy Spirit, and experience seasons of refreshing from the presence of the Lord—they are born of God, and therefore love God, and one another, and this love casts out fear, and is the cement of Christian union.

Now we will inquire particularly what we are to

believe and do in order to Christian union, not only union in spirit, but in the one body also: 1st, We must believe this humiliating truth, that we are in Babylon, in confusion — scattered in the dark and cloudy day. Babylon is but another name for pride and confusion. Read its origin in the early age of the world. A tribe of men, inflated with pride, determined to build a tower, that should reach to heaven, in order that their *great* name might flow down the stream of time, and live forever. But God confounded their language, they could not understand each other—they could not co-operate, and therefore they divided, and separated in different squads abroad. Who does not see the analogy? Is Rome *Babylon?* yes; she is doubtless the mother of harlots—all nations are drunk with the wine of her wrath—that wine which excites to wrath, persecution, and death, those who are made drunk by it. From this learn, who drinks of Babylon's wine. In Babylon are God's people groaning in bondage, and longing for deliverance. This humiliating truth we must believe or we shall never make one exertion to come out of her. Believe the truth, and obey it. Come out of her my people. Come out from among them, and be ye separate, saith the Lord, and I will receive you. Arise and depart hence; for this is not your rest; because it is polluted; it shall destroy you with a sore destruction. Before Jerusalem's destruction, the Christians were warned, and escaped the ruin. So are you now warned—fly immediately, and listen not to the lullaby, all is well.

Throw off your party yokes, which unite the parties, as such. Take not the yoke of Moses, but, "Take my yoke upon you and learn of me," says Jesus. Under his yoke we shall be united, and our energies be one, to

effect the mighty work of saving the world. The yoke of Moses and Christ could not be worn together at the same time and by the same people of old; nor can a party yoke be worn with the yoke of Christ. Leave your party standards, and rally under the standard of Heaven. See you that white throne, with one sitting on it, surrounded with a rainbow, and an immense company of raptured worshipers? That is our king—that ensign, waving on the spirits' breeze, is Heaven's standard. To it repair, and learn, and do the lessons which will be taught you there by the infallible Teacher from heaven. He will teach you that you must love one another with a pure heart fervently—to deny yourself, and take up your cross daily, and follow him; he will teach you, not to look on your own affairs, but also to the interest of others—that you and all you have are his, and must be devoted to the great work of salvation; that you must not mind earthly things, nor set your affections on them—not to be conformed to the world—to lay up treasures in heaven, not on earth, to take the lowest seat, and to esteem others better than yourselves, as did Jesus, who esteemed us more than glory, ease and life. Here you have no abiding place, but are as strangers and pilgrims seeking a better country. You must leave your party distinctions, and party names, and be contented with that given by Divine authority—Christian. For doing all this, and all the holy precepts of Heaven, you will be hated and persecuted by the world, and especially by that part of it, who have a name to live, but deny the power—for the children of the bond woman always did, and always will persecute the children of the free woman. The world is ripe to persecute, if they had an object, such as will be presented

by the regeneration of the Church. My brethren, listen not to those teachers who say, the time for Christians to unite is not yet come; and that you should live longer in disobedience to God's holy commandment, by living in disunion, which is, says Paul, carnal; and to be carnally minded is death. No longer by your conduct, counteract the prayer of Jesus, that they all may be one. The Lord will raise up leaders full of the Holy Spirit, to direct the faithful. "My beloved, believe not every spirit but try the spirits whether they be of God, for many false prophets are gone out into the world. Mark them which cause divisions among you, contrary to the doctrine ye have heard, and avoid them." Do not think the Mormons only are intended; would to God they were the only ones—but they, who divide Christians, contrary to the doctrines of the old Gospel, are the people intended, irrespective of their high profession of Christianity. O Lord, restore thou Zion to her ancient glory, and make her a blessing to the world. Amen.

In my next and last lecture, I shall show the glorious effect of Christian Union—that the world may believe in Jesus.

LECTURE IV.

I come to the close of this all-important subject, and will now endeavor to show some of the happy effects of Christian union; "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe thou hast sent me"—John xvii: 20, 21.

The first effect of Christian union is, that the world will believe that the Father has sent his own Son to

be the Saviour of it. The world, the whole world are all under sin, and there is salvation in no other name but that of Jesus. He will save none but believers in him; for he that believeth not shall be damned. What means has God ordained to bring the world to believe in his Son, and be saved? I answer: the unity of believers. Tremendous thought! And shall believers nullify the divinely appointed means by living in disunion! Shall they thus be instrumental in plunging the world into eternal ruin! Shall they thus live in sin, and sing the syren song, All is well! Shall they deride and mock those servants of the Most High, who plead for Christian union, and urge it as the command of God, and the salvation of the world! Oh what Egyptian darkness has covered the Christian world!

Why has not the world believed in Jesus? Or, why do they not believe in him? Because the means ordained for this purpose is withholden from them; I mean the union of Christians. Were they one, as the Father and Son are one, the world would believe, or the prayer of Jesus would be disregarded by the Father. Zion, the city of the living God, his dwelling-place, is the light of the world, and the ordained instrument of converting and saving it. In Zion are deposited the oracles of God—from her is to go forth the word of salvation to the nations of the world. She must so shine that others may see her good works, and glorify our heavenly Father. To her is the command given, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee; then shall the Gentiles see thy light and flow unto thee; Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the

waves of the sea. Thy seed also had been as the sand on the sea-shore, and thy offspring like the gravel thereof." Had Zion only obeyed his commands (among which is, let there be no divisions among you), the consequence would have been, an innumerable spiritual seed, and that seed pure, clean, smooth and beautiful as the gravel on the sea-shore.

The Church of Christ is called a royal priesthood; or they are made kings and priests to God, our Father. This is the relation they sustain to the world. They are kings — not over one another; for they are all kings, and no relation could exist among them. This interpretation would lead to anarchy and insubordination; every one would do what seemed right in his own eyes. Kings must have subjects. And who are the subjects put under the Church of Christ? I answer: the whole world of mankind. To Daniel vii: 17, 27, I appeal. "These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The four kings are put for the four great empires, the Assyrian, the Medo-Persian, the Grecian, and Roman. These successively ruled the world. But these kings or empires must be possessed by and given to the people of the saints of the Most High. They shall be an empire, or the kings of the world.

As a king gives laws to his subjects, so does the Church or the saints united give laws—the laws of Christ—to the world. As a king rules his subjects by

his laws, so should the Church rule the world by the law of Christ. As a king conquers rebels against his government, so the Church, whose members are all kings, is to conquer the rebel world, and bring them to the obedience of the faith — to conquer, not by carnal weapons, but by those spiritual weapons afforded by the spirit of love and truth, one of which is that union for which we plead. Shall I presume to say, the salvation of the world is committed to the Church, under the great Saviour of all? This is the work assigned her. And woe to her, if it be neglected; but glory, honor, immortality and eternal life shall be her reward, if she attend diligently to it—if she be diligent to give the laws of Christ to the world by the means within her power—if she labor to conquer the rebels by the word of truth, and reconcile them to God.

They, the believers united, are also priests to God. If they are priests they must have somewhat to offer. They must offer their bodies as living sacrifices to God, as did the great High Priest of our profession. Whatever we offer to the Lord is no longer ours, but his. So when we offer ourselves to God, we are his, and not our own. To take, and use the offerings of the Lord to any other purpose than the Lord intends, is sacrilege; and woe to the person who presumes to do it. Therefore, to make use of ourselves and the goods we possess, to any other purpose than to glorify God, is a sin of no small magnitude. As our great High Priest, we must pray for all men—for kings and all in authority; we must make strong cries and supplications to him that is able to save; we must offer praise and thanksgiving, the calves of our lips. All our offerings must be seasoned with salt, and on a pure altar,

on which the sacred fire of the spirit of burning, must continually be found, in the flames of which our offerings ascend to God with acceptance.

O, if all who profess religion were spiritually and visibly united in the one body, and were not only kings and priests to God in profession, but also in reality, how soon the poor rebel world would bow submission to their rightful Lord! Then would wars cease to the ends of the earth, and discord and strife be known no more. A brother and sister would not sigh in death, as now they do, at the leaving of their children to the cold charities of the world. They would die in the full confidence that their family would be regarded by the brethren, and all their wants supplied. Heaven would be realized on earth, and the world would be bound together, not by ties of national policy, but by the bonds of peace and love. Party names and party strifes and bickerings would be banished from the peaceful abodes of earth. But who can describe the glories and happiness of that day? Roll on, you tardy hours, and bring—bring quickly the joyful day!

Brethren of every name, help on this work by every means divine. For the want of this evidence — the union of Christians—the world in thousands are daily dying in sin. Have you no sympathy—no bowels of mercy? Would you stop them from ruin? You have the means. Be one, and they will be saved.

Let every Christian begin the work of union in himself. Wait upon God, and pray for the promise of the Spirit. Rest not till you are filled with the Spirit. Then, and not till then, will you love your God and Saviour — then and not till then you will love the brethren, who bear the image of the heavenly — then you will have the spirit of Jesus to love the fallen

world, and like him to sacrifice all for their salvation. The cry will then be, Who will go for us, and bear the glad tidings to dying sinners that they may be saved. Every one in this spirit would flow together, and strive together to save the world. The secret is this, the want of this spirit, the spirit of Jesus, is the grand cause of division among Christians; consequently, this spirit restored will be the grand cause of union. Let us, dear brethren, try this plan; it will injure no one. God is faithful who has promised—he has promised to give the Holy Spirit to them that ask him. With this spirit, partyism will die—without it, anti-partyism in profession only, will become as rank partyism as any other, and probably more intolerant.

CHAPTER IX.

THE CHRISTIAN EXPOSITOR.

NUMBER I.

Rom. i: 16, 17, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."

There are two Greek words of very common occurrence in the Greek Testament, and of very different signification; yet our translators very frequently translate them both by the same English word, *power*. The two Greek words are *dunamis* and *exousia*. The first generally, if not universally, signifies physical power, as power to create, raise the dead, work miracles, etc. The second signifies authority, liberty, etc. They are sometimes used together, Luke iv: 36. The people beholding the miracles performed by the word of Jesus, said, "What a word is this? for with authority (*exousia*), and power (*dunamis*), he commandeth the unclean spirits, and they come out." In no case have I found *dunamis* to signify moral power, nor *exousia* to signify physical power. Inattention to this distinction has been the cause of much confusion. Hence from the press and from the pulpit, the Gospel is proclaimed with much assurance to be the moral power of God to save; yet Paul says in our text, "The Gospel is the power (*dunamis*) of God unto (*eis*), for or in order to salvation." Too much vain philosophy has been intro-

duced in order to exclude all physical power from any part in our salvation, and confine it alone to the moral power of the Word, and that this power is contained solely in the Gospel or Word. This sentiment forbids us to expect from God any other power than the Gospel itself—excludes the propriety and spirit of prayer, and makes the Word the agent rather than the means of our salvation. Charity leads us to believe that though some may advocate the sentiment, yet they are not influenced by it as a principle. They trust in the Lord alone for salvation, and pray always. They are like many who warmly plead for justification by faith alone, yet are they zealously engaged in obedience to the faith.

Simon Magus was called by the Samaritans the great (*dunamis*) power of God. Surely they meant nothing more than that by him God exerted His power in the performance of his sorceries. So Christ is called the power (*dunamis*) of God, because God exerted His power and wisdom by Him in salvation. So the Gospel is the power (*dunamis*) of God unto salvation, because by it God exerts His power to save.

Christ, when on earth, healed all manner of diseases. The multitude seeing these wonders, and hearing of them, believed in him, that he was also able to save them from their maladies. By this faith they were influenced to come to him. Jesus perceiving that they had faith to be healed, exerted his mighty power and healed them. It is said the whole multitude sought to touch him; "for there went virtue (*dunamis*, power), out of him and healed them all"—Luke vi: 19. A poor diseased woman had heard of his fame and believed he could cure her; for she said, "If I may only touch the hem of his garment, I shall be made whole."

She did so, and virtue (*dunamis*, power), went out of him and healed her immediately. It was glad tidings to the diseased when they heard that he was able and willing to heal them of all their maladies. Those who believed the report, were influenced by it to come to him for healing. Now the power to heal was not in the report or glad tidings—it was not in their faith, but in the Saviour. The glad tidings believed had power to lead them unto salvation, or to the Saviour, in whom the power to save alone was. So the Gospel or glad tidings believed, has power to influence us to come to the Saviour and obtain salvation. It is granted that the Gospel has power to produce faith and repentance or reformation, to engage us to pray, to confess the Saviour, to obey the Gospel and to encourage us to come to Jesus for salvation. "Him that cometh to me I will in no wise cast out." This is the simple process of truth, as every living Christian will testify. This was the process of olden times, when truth was not tortured to bend to the whims, systems and vain philosophy of this cavilling age. The power of God, or influence of the Spirit in the work of salvation is plainly declared.

I will now make a few observations on the latter part of the text. "For therein (the Gospel), is the righteousness of God revealed from faith to faith, as it is written, 'the just shall live by faith.'"

1st, "The righteousness of God." This phrase frequently occurs in this epistle, as well as in other parts of the Bible. It has been differently understood by good men; but now generally, it is believed, Dr. George Campbell's view is accepted, which is, *the righteousness which God requires.* So it was said, John vi: 28, 29, "What shall we do that we might work the works of

God?" i. e. the works which God requires. Jesus answered and said, "This is the work of God (i. e., the work which God requires), that ye believe on him whom he hath sent."

Now the righteousness of God, or the righteousness which he requires, is obedience to the law of faith, or the Gospel, which is to believe, to repent, to confess the Saviour before men, and to be baptized in his name. To this obedience to the faith, justification or pardon is granted. Hence many have called the righteousness (*dikaiosune*) of God, justification itself, or God's plan of justification. I have no objection to the sentiment, for it is in fact the same that I have received and stated above. This righteousness or justification is revealed in the Gospel from faith to faith—i. e. from (*ek*) the faith witnessed by the law and the prophets, Rom. iii: 21, as it is written in Habbakuk the prophet. The just by faith shall live; and "faith was imputed to Abraham for righteousness." "From faith to (*eis*) faith; from the faith witnessed by the law and the prophets, to, or unto the faith of Christ, when it was come in its full glory, and preached by himself." Hence we may understand the expression, the circumcision justified by (*ek*, out of) faith, and the uncircumcision through (*dia*) faith—i. e. the Jews were justified by the faith which was witnessed by the law and the prophets, as of Abraham, David and Habbakuk—when the apostles preached to the Jews, they continually appealed to the faith as revealed in the Old Testament. This was strong evidence to them to believe in Jesus and obey him. And thousands of them were from this faith justified. But the Gentiles had not the law nor the prophets, and therefore the apostles, when preaching to them, did not refer to the faith witnessed

in the Old Testament, but simply declared the faith or Gospel of Christ to them—they had received it from the Lord, and confirmed their testimony by miracles. The Gentiles then were justified not *ek* from faith, but *dia* through faith—through the faith delivered and witnessed by the apostles.

NUMBER II.

The apostle is laboring to correct the fatal error of the Jews with regard to their law. They were seeking justification by the deeds of the law, and not by the faith of Christ.

V. 1. "Know ye not, brethren (for I speak to them that know the law, i. e. the Jews), how that the law hath dominion over a man as long as he liveth." Ah! is this true? Were you, Paul, under the law when you wrote this letter? Were the Christians in Rome, or in any other place, under the law, after they believed and submitted to Jesus? Nay, would he answer (v. 6), "We are now delivered from the law, *that being dead*, wherein we were held;" "We are not under the law, but under grace"—chap. vi: 14. It is not true that the law had dominion over Christians as long as they lived; for Paul and the Christians in his day lived many years, freed from the dominion of the law. Properly the verse should read thus: "The law hath dominion over a man, as long as it (the law) liveth." In immediate connection (v. 6), he says, "But now we are delivered from the law, that (law) being dead, wherein we were held." He elucidates his position (in verses 2, 3), by the figure of a woman bound by the law to her husband as long as he lives—but if the husband be dead, she is loosed from the law to her husband. By this figure we are taught that the law

was the husband of the Jewish nation, which is the wife, bound to the husband as long as it (the husband) lived—but when it (the husband) died, the wife (the Jewish nation) was freed from obligation to it—so that she may be lawfully married to another, even to Christ who is raised from the dead. The first husband must die before she can be married to another without the imputation of being an adulteress. Moses, or the first covenant, must die before the Jews can be married to Christ, or the second covenant.

To avoid confusion on so momentous a subject, I will inquire,

1st. What law that was which is dead.

2d. By what means it died.

3d. What were the fruits of being under the law?

4th. What are the advantages derived from its death?

1st. What law that was which is dead.

I answer, the whole law given by Moses, not excluding the ten commandments, or covenant of Horeb written on tables of stone. Of the law that was dead the apostle plainly teaches it was that which was written on tables of stone, and introduces the tenth commandment—"Thou shalt not covet"—v. 7. The apostle teaches the Corinthians that the covenant, called the ministration of death, written in stones, is done away; 2 Cor., 3 chap. To the Hebrews he speaks of the covenant made with the Jews in the day when he took them by the hand to lead them out of the land of Egypt, which covenant is waxed old and vanished away — Heb. 8. To the Colossians he says, that God had forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Col. 2.

The apostle anticipates an objection to the doctrine, that we are not under the law, but under grace. If this doctrine be true, then we may go on to sin with impunity. "What then, shall we sin because we are not under the law, but under grace? God forbid!" Chap. vi: 14, 15.

I have attempted an illustration of this subject thus: The State of Kentucky, about forty years ago, formed a constitution for its government. After some years the people saw defects in their constitution, and resolved to make a second. A convention was called, and another constitution was formed and adopted. In this new constitution every good article of the first is transferred, and embodied with it. So of the new constitution; every good item of the old or first constitution is transferred and incorporated with the new. This was done by the Lord and his inspired apostles. A foreigner wishing to become acquainted with the government of Kentucky is not referred to our old constitution to learn it, but to the new. So we refer the world to learn the government of the kingdom of heaven, not to Moses, but to Christ—not to the old constitution or covenant, but to the new.

2d. By what means did the law die?

The apostle answers, "Ye also are become dead to the law by the body of Christ." He nailed it to his cross. The death of Christ took away the first covenant, and introduced the second. The law remained a schoolmaster till he came and died, since then we are no longer under that schoolmaster.

3d. What were the fruits of being under the law?

They were fruits unto death (v. 6), as bondage, fear, guilt and condemnation, as the whole context shows.

4th. What are the advantages derived from its death?

Liberty from bondage, fear and condemnation—the privilege of being married to Jesus, or to the second husband. By this union we become joint heirs with him of all things; we become peculiarly the objects of his tender care, for he nourishes and cherishes his Church as his bride; Eph. v: 29. By this union with Christ we bring forth fruit unto God, as love, joy, peace, long-suffering.

From the doctrine that the law was dead, and that we were delivered from it, it is asked, "Is the law sin? God forbid; for I had not known sin but by the law, for without the law sin was dead. For I was alive without the law, but when the commandment came, sin revived and I died." To whom does the pronoun *I* refer? Not to Paul; for he was never without the law. Not to the Jews after the law was given on Sinai, for they always after that time had it. This pronoun I stands for the Jewish nation that lived before the law was given. Till then, comparatively, they knew not what sin was, it being represented as weak, asleep, or dead. But as soon as the law entered, sin gathered strength (for the law is the strength of sin). Our translation is obscure, which says, "But sin taking occasion by the commandment." It should be read, "But sin taking strength by the commandment." "I said, sin before the commandment came was asleep or dead, but when the law came, sin began to move, and revive in the Jews. Sin abounded and became exceedingly sinful—then I (the Jewish nation) died to all hope of life and happiness in their present sinful condition." To that very law which condemned them

they fled for life. "But the commandment which I (the Jew under the law) found for life, I found to death"—the very law from the observance of which I hoped to obtain life, slew me, and blasted all my fond expectations. In our translation of this verse, the words *was ordained* is a supplement of the translators, evidently wrong, for the law was never ordained to give spiritual life. It was designed to be the ministration of condemnation and death to those to whom it was given. Is the law therefore not good? Yes, the commandment is holy, just and good. Was then that which is good made death unto me? God forbid. The law did not kill me, but only exposed sin to my view, and sin, the monster sin, killed me. As well might we say, that the light which exposed the filth of a house long closed in darkness, was evil and produced this filth, as to say the holy, just and good law was evil and deathly, because it exposed sin in our breast and life, and brought us to desperation and death.

The apostle, from v. 14, describes the religious exercises of a Jew under the law, and shows his utter helplessness by the law to save himself from the power and dominion of sin; and in this description every unconverted man may be included. V. 14, "I am carnal, and sold under sin." This could not be spoken of the holy Apostle Paul, for he was not carnal—he was not in the flesh; "for they that are in the flesh can not please God; but ye are not in the flesh but in the spirit, if so be the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his"—Rom. viii: 8, 9. Now from this it is evident that neither Paul, nor the Christians to whom Paul wrote, were carnal. If they were Christ's, they

had his spirit, and if they had his spirit, they were spiritual and not carnal. "Sold under sin;"—does this apply to the Apostle Paul, or to a Christian in any age? Infinitely distant from it. A Christian is made free from sin—Rom. vi: 18. And where the spirit of the Lord is there is liberty—he is not a slave sold under sin; for we have not received the spirit of bondage again to fear, etc. This is the character of every sinner on earth, and not the character of any Christian of any age or nation. This state of bondage under sin is described in verse 16 and seq.: "For that which I do, I allow not, for what I would that I do not, but what I hate, that do I." Here is the warfare between the inward and the outward man, or the flesh and the spirit; which are contrary the one to the other. The inward man or rational spirit approves what is excellent, would do right, hates the very course it pursues, consents to the law that it is good, but still is borne down by the outward man, or by the flesh. To will is present with me, but how to perform that which is good I find not. I have moral power or ability, but not natural power, to save myself from the bondage and tyranny of sin. (How different this from modern orthodoxy!) The poor sinner, finding his efforts vain to withstand the torrent of corruption, or to oppose with success the strength of the flesh, or outward man, looks despairingly around for help, crying, Oh wretched man that I am! who shall deliver me from the body of this death!—this dead body, in whose very members lives the law of sin. None could answer — none could bring relief. Ready to sink in despair, Jesus is presented in the Gospel as able to save him. He believes this precious truth, and breaks forth in praise to God. I thank God, through Jesus Christ our Lord.

So then do I with the mind serve the law of God, and with the flesh the law of sin? No, my flesh, every member, I yield to the service of God.

Queries, by Eld. Allen Wright, of Missouri.

Q. 1*st.* What is the meaning of 1 John, iii: 6, 7, 8, 9.

Ans. The apostle had just noticed the hope of the Christian, and adds, "And every man that hath this hope in him, purifieth himself even as he is pure,"—i. e. he continues to purify himself. But if the hope of salvation be cast away, the work of purifying ceases—"Whosoever abideth in him sinneth not"—i. e. whosoever continues to abide in him, does not continue to sin, he ceases from its commission. "Whosoever sinneth"—i. e. continues to sin—"hath not seen him neither known him"—verse 7. "He that doeth righteousness, is righteous even as he is righteous." So, "he that committeth sin"—i. e. continues to commit sin—"is of the devil." "Whosoever is born of God committeth not sin"—i. e. does not continue to commit sin—for his seed remaineth in him—i. e. his word continues to remain in him, and he can not sin, because he is born of God—i. e.

> Immortal principles within,
> Forbid the sons of God to sin.

The plain meaning of this and similar passages, is that the life of a Christian is marked with holiness, and not with sin.

Q. 2*d.* Is the translation of Acts xiii: 48, correct—"as many as were ordained to eternal life, believed."

Ans. I think not, and am fully persuaded that the translation of Doctors Doddridge, Parkhurst, Whitby and others, is to be preferred—"as many as were de-

termined or disposed to eternal life believed." The learned Parkhurst says: This expression has no reference to the Divine predestination of particular men to salvation. He further remarks that in verse 46, the Jews rejected the Word of God, and behaved as if they judged themselves unworthy of eternal life; but that the Gentiles are evidently contrasted with the Jews, for they, by the power of truth, were disposed to receive the Gospel, and therefore believed.

To apply this text, as King James' translation does, to Calvinistic predestination of certain men to salvation, is a contradiction of fact; for it will convey this idea, that all the Gentiles, who were predestinated to eternal life, believed on that very day, when Paul preached in Antioch. Yet thousands have since believed, and obtained eternal life.

Query by H. A. Cyrus, of Illinois:

Is the promise of Peter to the Jews—Acts ii: 38, "And you shall receive the gift of the Holy Spirit,"—applicable to us?

Ans. We will divide the query into two parts: 1st, What is the gift of the Holy Ghost; 2d, Is the promise applicable to us?

1. What is the gift of the Holy Spirit? Is it a gift bestowed by the Spirit, or is it the Spirit itself given or bestowed on us by the Son? The latter idea I accept—because Jesus frequently promised his disciples, before he died, that he would send them the Comforter, which is the Holy Ghost. This promise of the Holy Spirit was fulfilled on the day of Pentecost; before this time it is said, "The Holy Ghost was not yet given;" but then, the Holy Ghost was poured out upon them—they were baptized with it, filled with it,

received it—it was given, etc.—all which expressions convey to my mind the idea that the Holy Spirit was the thing promised. But we are every where taught, that wherever this Spirit is, there also are the gifts of the Spirit. "Now there are diversities of gifts, but the same Spirit." These gifts are enumerated I. Cor. xii. They are such as healing, working miracles, speaking in divers tongues, etc. Christians are said to be the temple of the Holy Ghost, in which he is said to dwell—the Spirit of God dwelleth in us; the good things we receive, as spiritual food, liberty, love, joy, peace, and all holy fruits flow from this Spirit in us. It is evident from the Scriptures that all the Christians of apostolic times had not the miraculous gifts of the Spirit—therefore the promise in Acts ii: 38 is not to be limited to those extraordinary gifts of the Spirit. This promise I view as applicable to all Christians in every age, and is equivalent to being born of the Spirit. "Except a man be born of water (baptism) and of the Spirit (which is the promise through baptism), he can not enter into the kingdom of God"—John iii: 5, and Tit. iii: 5, "According to his mercy he hath saved us by the washing (bath) of regeneration (baptism) and renewing of the Holy Ghost."

We are too apt to run to extremes. We have clearly seen the error, and cordially deplored the mischief of the popular doctrine of the Spirit, that the Spirit is given to the sinner independently of his faith and obedience. We have received the Scriptural doctrine on this subject—that the Spirit is given to them that believe and obey, and to them only. In order to avoid the popular error, many may run into the extreme, that nothing more is given or may be expected

by us, than the Word of the Spirit, through faith in, and obedience to which Word, we have joy, comfort and peace. That these and all holy affections flow from faith and obedience to the Word, none can doubt; but we must ever view the Word as the means through which the Spirit with all holy affections is given. Let all speculation on this subject be avoided, and let none live without the Spirit, or else they are dead, while they live, and may lose heaven at last.

Query second, by the same:

Can a person separate himself, or secede from the congregation of which he is a member?

I answer, yes; for thousands have done it—thousands may do it—and thousands ought to do it. That thousands have done it, facts in every age prove, but whether they acted right in doing so, is another question, the solution of which depends on circumstances. Timothy was commanded to withdraw himself from certain characters—and no Protestant blames Luther and his brethren for separating from the Roman Catholic Church. Thousands have seceded, and thousands ought now to separate from Babylonish congregations, and come out of them, and labor to build up the Church of God on earth, to the annihilation of all sectarian establishments.

A person may act wickedly in separating from a church, as when a person errs, and will not submit to the wholesome discipline of the church, acting according to the New Testament regulations. Many cases might be adduced, but the subject is sufficiently plain.

NUMBER III.

Romans xii: 7, 8, 9, "For no one of us liveth to or for himself, and no one dieth to (for) himself. For

whether we live, we live unto (for) the Lord, and whether we die, we die unto (for) the Lord. Whether we live, therefore, or die, we are the Lord's. For, for this cause Christ also died, and rose, and revived, that he might be Lord both of the dead and the living."

1. No Christian lives for himself—not self, but the Lord, is the great end of his living. He lives not to please self, but the Lord—he lives not to glorify self, but the Lord—not to do his own will, but the Lord's. Like an obedient servant, he says, Lord, what wilt thou have me to do? And when that will is known, he flies to do, not regarding how great the sacrifice of wealth, ease or reputation. He is the Lord's, not his own—therefore, he lives for the Lord. I have some money, some property; it is the Lord's, entrusted with me to occupy till he comes. Shall I lay out this money in costly furniture, in fine apparel, in delicious meats and drinks? Shall I give a part to the circus-riders, to the play-actors, and such low characters? Or shall I content myself with comfortable apparel and furniture, and devote this treasure to the glory and cause of my master?

I once visited a family of brethren in Kentucky. The sister had just received a rich piece of carpeting, and was preparing to cover her floor with it. It was a very cold winter day. The poor negroes were in great need of this to keep them comfortable at night. They must suffer to feed pride. Thousands needed the light of truth to be preached among them, and were dying for the want of it. And many able ministers of the New Testament would willingly go to their aid, but the want of means prevented them. The money spent for this carpet would have enabled them to go, and be the means of saving souls. This

carpet was indirectly the cause of their damnation. Oh ye unjust stewards of the Lord's treasure!—there is a day of reckoning at hand, when you will be convicted of having wasted your Lord's money, and be dismissed forever from being any longer stewards. Who will commit to you the true riches?

2. No Christian dieth for himself. We are bound to glorify God in our death, as well as in life. Go to the bed of one who has lived for the Lord. No gloom of misdeeds beclouds his face or excites his fears. The smiles of faith and hope sparkle in his face, and praise flows from his feeble tongue. He testifies that God is good and faithful, even unto death, to those who live for him. The veil between him and glory is so thin that he almost sees the beauties of the promised land; he recommends Jesus to the acceptance of all around him, and falls asleep in Jesus. This is dying for the Lord. This is loud and successful preaching; and by it, seed is sown which grows up unto eternal life in those who may witness the scene.

Many, like Baalam, wish to die the death of the righteous, but like him love the world too well, and will not live for the Lord. They desire just as much religion as will give them a bare passport to heaven. This is truly dying for himself—he is regardless of the good effects of his death on survivors—he is not concerned about glorifying God in his death, by giving an exhibition of the power of truth in supporting and comforting him in his last struggles—he is careless in leaving his last, his honest and dying testimony to the faithfulness, and soul-reviving presence of his Lord and Saviour in the gloomy vale. He dies; but does he die for the Lord? Let it, therefore, be settled in our minds that we who are by profession the Lord's,

are as much bound to die for him, as to live for him. But the first can not be attained without the second.

NUMBER IV.

Rom. vii. "The law hath dominion over a man as long as he lives." How then could Paul say, "We are not under the law, but under grace," and yet they were all alive? Were they under dominion to the law?—Gal. iii: 24, 25. The translation is evidently wrong. It should be, "The law hath dominion over a man as long as it (the law) lives;" for the apostle in the same connection, in a few verses after, says, "But, now we are delivered from the law, that (law) being dead wherein we were held"—verse 6. He illustrates it by verses 2, 3, "For the woman that has a husband is bound by the law to her husband as long as he liveth; but if her husband be dead, she is loosed from the law of her husband." By the husband is represented the law; and by the wife is represented the Jewish nation, over which the law had dominion. So long as that law continued in force, or lived, so long they were bound to subjection to it. The woman would be called an adulteress, if she were to be married to another while her first husband was alive—but after he was dead she is loosed from the law of her husband, and therefore, may lawfully marry another. So the Jewish nation dare not be married to another, even Christ, till their old covenant, the law, was dead or annulled.

Verse 4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ"—ye also, as the woman, whose husband was dead. The old husband, the law, was put to death by the body of Christ crucified. When he died he abolished the old

covenant, and brought in the new. They may now be lawfully married to another, even Christ, who is not now dead, but raised from the dead, and dieth no more. The law, the first husband, reigned over the Jews as vassals and bondmen—it gendered to bondage. It enjoined much, but promised nothing of a spiritual nature. But the second husband rules in grace, meekness and love, and makes us partakers of his eternal favors—joint heirs of an eternal inheritance. We, by union with such a husband, like Sarah, bring forth fruit unto God, as love, joy, peace, etc. Also, Zion, according to prophesy, was to travail and bring forth children. As is the mother such are the children. Hagar brought forth bond children; but Sarah, the New Jerusalem, bringeth forth free children. Oh, how important that the mother be free, and legally married to Christ! and in complete subjection to him.

Verse 5. "For when we were in the flesh." It is important to understand this aright. To be in the flesh, and to be in the Spirit, convey opposite ideas. The first includes all the unrenewed children of Adam, who walk after the flesh, fulfilling the desires of the flesh, and are by nature the children of wrath. The second, includes all the renewed children of Christ, the second Adam, who walk after, or according to the Spirit. To be in the flesh is to be in the old man—to be in the Spirit is the same as the Spirit to be in us. "For ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "Now if any man have not the Spirit of Christ he is none of his." And to be in Christ is the same as Christ in us. "I in them, and thou in me, that they also may be one in us." To crucify the old man and to crucify the flesh, are tantamount expressions—Rom. vi: 6; Gal. ii: 20.

The old man, or the flesh or outward man, is crucified, and is dying a lingering death, till it shall ultimately be destroyed, or sink into the grave. As the outward man, the body of sin, or sinful body (for the law of sin is in the members of the body) dies, the inward man is renewed day by day.

Now says the apostle, "When we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death." "The motions of sin." Sin has no motion, life or strength, without the law. The law discovers or reveals sin, for by the law is the knowledge of sin—sin was dead before the law, but revived at its introduction—it had no strength without the law; for the strength of sin is the law. The law then gave life, motion and strength to sin, and worked in our members to bring forth fruit unto death.

To this view an objection is offered: Is the law sin, seeing it produces such consequences? Nay, says the apostle, I had not known sin but by the law. But sin taking occasion (*amorphee*, strength, Schre:), by the commandment, etc. We have just seen how sin gets strength by the commandment.

Verse 9. "For I was alive without the law once; but when the commandment came, sin revived, and I died."

Query. Was Paul ever alive, or did he exist before the law came by Moses? No. He is not speaking of himself, but personating the Jewish nation, which existed before the law was given by Moses. Comparatively, sin was then dead; but when the law came, sin was revealed and lived, and the people died to all hope of salvation or goodness—sin by the commandment became exceedingly sinful.

A brother wishes an explanation of Matt. xxvii: 5, 6, 7, compared with Acts i: 18. In Matt. it is said Judas threw down the silver pieces, and went and hanged himself, and the chief priest took the silver pieces, and with them bought the potter's field. In Acts i: 18, it is stated Judas purchased the field, and falling headlong, burst asunder.

Judas may have purchased the field, or bargained for it, but did not pay the money in hand. This is, and has been common in the world. Judas, repenting of having sold his Lord, took the thirty pieces of silver, and threw them down at the priests' feet. They having understood the contract of Judas for the field, went and paid the thirty pieces for it.

Judas hanged himself, and the rope broke, and he fell down, probably from a steep precipice, and burst asunder.

He also wishes to know whether Judas or Matthias is meant in Acts i: 25, "That he might go to his own place." I used to think that Judas was meant; but am now inclined, from the grammatical construction of the sentence, to think that Matthias is intended. The verse properly reads, "That he may take part of this ministry and apostleship (from which Judas by transgression fell), to go into this righteous or just place"—*the place* signifying the holy office from which Judas fell. When Matthias succeeded by Divine appointment, he became an apostle, and so was Paul an apostle to fill up the vacancy of James, who was beheaded. Thus the number twelve was for a while continued.

He wishes also an explanation of Mark iv: 11, 12, "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without, all

these things are done in parables. That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

One great end of our Lord's errand into the world was to teach them the way of life. To effect this end he chose twelve unlearned men, and taught them the whole mystery, and sent them into all the world to teach, make known and confirm the truth. So it seemed good unto the Father of wisdom and mercy.

The Lord did not teach and make known this mystery to all, but to those chosen men. To the rest he spake in parables, or in dark sayings. By comparing Isaiah vi: 9, 10, Matt. xiii: 14, 15, Luke viii: 10, John xii: 37 and 41, Acts xxviii: 25, 27, I have come to the following results:

1st. The people at that age were very carnal and ignorant; even the apostles were so blinded by tradition they could not understand the truth or mystery that Christ should die and rise again, till the facts afterward proved it, and when they had received the Holy Spirit, then the truth was made known unto them, and they remembered the words of the Lord. Had the Lord spoken ever so plainly, they could not have understood, their hearts having been so gross.

2d. From Isaiah, Mark and Luke, it would seem that the reason why our Lord spoke to the people in parables, was that they might not understand and be converted and healed. This sense of the language we can not receive, because it contradicts the current sense of the Scriptures.

3d. Matthew and Paul's language convey a more consistent idea. Paul explains Isaiah vi (from whom all the apostles quote) thus, Acts xxviii: Paul reas-

oned with the Jews from morning till evening, respecting this Divine mystery, out of Moses and the prophets. But some believed not, and went away, after Paul had quoted and explained Isaiah, saying, "Hearing ye shall hear and not understand; seeing you shall see, and not perceive." Why? "For, or because the heart of this people is waxed gross, their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and be converted, and I should heal them." Thus Matthew represents the matter. The people voluntarily and wickedly shut their eyes against the light, and stopped their ears against the truth, lest they should be converted and healed. So sinners have done in every age. They come not to the light, lest their deeds should be reproved.

4th. The text under consideration is a Hebraism, well understood by the Hebrews, but not so clear to us.

A sister offers Matt. xi: 12 for exposition: "The kingdom of heaven suffereth violence, and the violent take it by force." I prefer the marginal reading, as a better translation, and because it comports better with the rest of the Scriptures. "The kingdom of heaven is gotten by force, and the violent take it by force." It was so in John the Baptist's day, and in every succeeding day since. The way into the kingdom is guarded by the world, the spurious church, the flesh and the devil, to prevent any from entering—they neither enter themselves nor willingly permit any to enter. None but the violent, the bold and determined, can enter. They must deny themselves, and press through opposing hosts in order to enter the kingdom. How many thousands, for fear of these enemies, never

make one effort! How many thousands have started, but have failed, and been lost? There is no safety without the kingdom. All out of the ark perished in the flood. Enter while you may. Time is short. The Lord will help you.

NUMBER V.

"Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household," Matt. x: 34, 37. Luke says (xii: 51, 53) "Suppose ye I am come to give peace on earth? I tell you nay; but rather division. For from henceforth there shall be five in one house divided three against two, and two against three. The father shall be divided against the son," etc. In one or two verses preceding, the Saviour said, "I am come to send fire on earth; and what will I, if it be already kindled?" Equivalent to "Oh that it were already kindled!"

The ultimate object of Christ coming into the world was to make peace between the world and their God, or to reconcile the world to God—to make peace between Jew and Gentile, and to establish and bind the whole world in the cords of peace. This was to be effected, not by carnal weapons, but by the truth of God. But to the effectuation of this benignant design the world was opposed. The truth was like fire thrown upon the wicked world, the scorching heat of it they could not endure. It inflamed their angry passions against the Lord, and against his Christ, and against all who embraced his cause. The truth was like a sword sent in power against the ungodly world. They

would oppose it with violence even in their own families. The old father and mother on the crumbling brink of eternity believe and obey the truth. The son and daughter, young and in the vigor of life, with every prospect of honor, wealth and pleasure before them, oppose their parents. Or their parents, hardened in the long practice of vice, will oppose their son or daughter, who in early life may embrace the truth. All that will live godly in Christ Jesus must suffer persecution. From the beginning it has been so. Cain slew his brother Abel, and wherefore slew he him? Because his own works were evil and his brother's righteous. The more holy and devoted to the cause a man is, the more hated and persecuted he may expect to be. Witness Christ and his apostles.

This proposition may at this day be controverted, because so few men of the character described appear. That the character drawn above is not too vivid, the Lord confirms by the following verses: "He that loveth father or mother more than me, is not worthy of me. (If for love to your wicked parents you reject the Saviour, you are unworthy of him; or if parents love their children more than me, they are unworthy of me.) And he that taketh not up his cross and followeth me is not worthy of me." Our love to him must be so great that though we lose the favor of our dearest friends—even our lives, for his sake, yet we will obey and follow him. Such love as this is stronger than death. And this is the love that constitutes a Christian, or one worthy of Christ.

There is a great deal of verbal persecution among the professors of Christianity at the present time. But this is not persecution for righteousness' sake. It differs not from that war of words in the political world,

between what are called Democrats and Whigs; much trash and vituperative slang is emitted from their foul stomachs against each other. This will continue till a more healthy state of the body politic is restored. So among professors of Christianity, and in no better spirit. This will continue till the health of the body be restored, or till pure religion shall triumph, and rule the world as the sun rules the day. Let not the pious despond. They shall not always blush, and be pained at the course of such persecutors; marvel not if the world hate you. The meek shall yet inherit the earth where not one persecutor shall be found, nor one bitter word be heard. He that endureth to the end shall be saved. Let not persecution for righteousness' sake discourage; but let it stimulate to more activity in his cause; for "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

NUMBER VI.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there and the last state of that man is worse than the first. Even so shall it be unto this wicked generation"—Matt. xii: 43.

The unclean spirit going out of a man indicates that the man has reformed from his wicked course or ceased to do evil. No longer can he indulge in wickedness, which once was his delight—he dreads the consequences; yet he is not a new creature—not renewed in the

spirit of his mind, and therefore has no enjoyment in religion. He has neither enjoyment in sin nor holiness, and therefore walks through dry places, where there is no water to quench his burning thirst—he is seeking rest but finds none. Discouraged, he resolves to return to his house, whence he came out, his house of pleasure, wickedness and debauch; and when he enters his house, he finds it perfectly accommodated for his reception. Then he takes seven other spirits worse than himself, seven other companions in wickedness, and they, with himself, enter into that house of revelry and wickedness, and the last state of that man is worse than the first.

The parable was spoken particularly of the Jewish nation; even so shall it be unto this wicked generation. When John came preaching the baptism of repentance, there was a great excitement and reformation in Jerusalem, Judea, and all the regions round about Jordan. They went and were baptized by him in Jordan. The unclean spirit of wickedness was cast out; but they remained unrenewed, unchanged in heart, they had no enjoyment in heavenly things nor in those of earth. Truly they walked through dry places. At length they returned to their former course of uncleanness, and it is well known that they then became worse than ever they had been; and for their wickedness were given over to destruction with their city, country and temple.

The parable well applies to backsliders and apostates from Christianity in every age. How many have we known who reformed from their drunkenness, blasphemy, lying, debauchery and wickedness, and were seeking rest in praying and other Christian duties, yet their hearts remained unchanged. They walked through

dry places and found no rest; and at length returned to their former course, and their last end became worse than before. Like the sow that was washed, but returned to the mire; or like the dog, to his vomit again, so have these backsliders. Of all cases they are the most desperate. But few of such ever find mercy. Observe their ways:

1st. They become weary of their religion. It is to them a burden.

2nd. They look back with desire to their former house of feasting, and to their former companions in pleasure.

3d. They begin to mingle with bad or irreligious company, and enter with them into the house of dissipation, from whence they had come out. Miserable objects they are! Farewell—we may almost say—farewell from heaven and glory! Reader, beware.

NUMBER VII.

Col. ii: 10–23 and iii: 1–4. The apostle in verse third of chapter two, had asserted, that in Christ were hid all the treasures of wisdom and knowledge; and therefore, exhorts the saints to beware, lest any man should beguile them with enticing words, with philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ—that they should be established in the faith, as they had been taught. He then asserts that they were complete in him (in Christ), without the aid of those traditions of men, and rudiments of the world. He of God is made unto us wisdom, and the truth he has taught is sufficiently able to make us wise unto salvation. In him we are complete—in him, who is the head of all principality and power—head over all things to the

Church. For it is in reference to the Church, to her aid and prosperity, all angels, principalities and powers are put under Christ, as their head. He is also the head of the Church, his body—as every member of the natural body depends on the head for nourishment, life, and all things, so every member of Christ's spiritual body depends on him, their head, for spiritual nourishment, life, and all spiritual things. Chap. ii: 19, "And not holding the head from which all the body by joints, and bands having nourishment ministered," etc.

A natural member, separated from the natural head, is naturally dead. So all those, who are in a state of separation from Christ, the spiritual head, are spiritually dead. He alone is our life—chapter iii: 2–3. The great concern of man should be, how shall we, who are dead in trespasses and sins, be made alive? or, what shall we do to be saved? Or, as disunion with Christ is death, and union with him is eternal life, how shall we become united with him as the living, and life-giving head? This inquiry is all-important. Let us, laying aside the traditions of men, apply to the Word of Inspiration as taught by Christ, and his apostles. "Hear ye him."

The Apostle Paul in verse 11 and following, tells us how this all-important union with the head is effected. "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The circumcision made without hands, has been thought to be Christian baptism. This can not be; for baptism is made or performed by hands, whether it be called sprinkling, pouring, or dipping. It can not mean water baptism; for the text represents the sub-

jects of it as in Christ before they were baptized. It can not mean water baptism; because this circumcision is that, which really puts off the body of the sins of the flesh—this water baptism never does, but is only the means through which the grace of God will do it. "The circumcision made without hands," without doubt, means the circumcision of the heart in the spirit—Rom. ii: 28, 29. It is generally termed a new heart, and a right spirit.

It is now inquired, how are we to become circumcised with the circumcision made without hands? The apostle answers, "by putting away the body of the sins of the flesh, by the circumcision of Christ." By the circumcision of Christ, we certainly understand water baptism; because it is immediately added—"buried with him in baptism," etc. In the Red sea all the Israelites were baptized into Moses as their head, lawgiver, and leader. By this baptism they were incorporated in one body, of which Moses was the head. By baptism we are baptized into Christ Jesus, and become one body, of which he is the head, the lawgiver and leader—or, we in one spirit are baptized into one body, of which Christ is the spiritual head. Thus by baptism we are represented as brought into union with Christ and his body. But is this work, the work of baptism? If we in heart believe, repent, and be baptized, this great work is done, not by baptism or faith, or repentance, as the agent, but as the means of God's appointment, through which his grace performs the work. When Christ said to the diseased woman, "thy faith has saved you"—he meant the power of God has saved you through faith. It was not the waters of Jordan that cured Naaman of the leprosy, but it was the power of God through

his obedience to this appointed means. So by the circumcision of Christ, or water baptism, we are represented as having our sins remitted, or washed away, or put away—because through this means, in connection with faith and repentance, the work is done by the grace of God.

Being baptized into Jesus Christ, we become one with him; when he, the head, died, was buried, and rose from the dead, we the members, are also represented as dead, buried and risen with him, and as sitting with him in heavenly places. But the apostle labors to impress the idea that baptism, unconnected with faith, is insufficient. "Buried with him in baptism, wherein ye are risen with him, through the faith of (in) the operation of God, who hath raised him from the dead." By baptism we have a lively representation of the resurrection of Christ, and are led by faith to see the mighty operation of God in raising his Son from the dead.

The apostle then remarks, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." "Risen with Christ" by baptism—not risen from the death of sin with Christ, for he never rose from such a death—not *really* risen from the grave with him, but in figure, "reckon yourselves to be dead and alive with him—as he, your head, died, and revived, and rose again. The great duty of all who are baptized is to seek those things which are above — to set their affections on things above, and not on things on the earth.

This was the way the first Christians lived—this made them the wonder of the world—this engaged the hearts of thousands to submit to the Saviour; and if this way be pursued by us in this day, the same Divine

effects will follow; but if not pursued, in vain we live, in vain, worse than in vain—for I fear we shall scatter, rather than gather into the kingdom.

Mark ix: 30–50. Jesus was now on his last journey to Jerusalem. He looked ahead, and saw the gathering storm, black with the fury of hell and earth—still lowering, and ready to burst in death upon him. His flesh shuddered at the sight—his spirit was troubled within him. May mortals dare enter into his feelings? Forgive, O Lord, if presumption! Flesh and blood pleaded—strongly pleaded, to evade the storm—but if evaded, he saw the ruin of the world; if he died not, the world's last hope is gone forever; they must die, and rise no more, covered in eternal gloom. His love to man determines him to meet the storm, and bear its deathly fury—he pursues his journey. But shall he conceal the pressing events from his disciples? No; he tells them the sad tale, "The son of man is delivered into the hands of men, and after that he is killed, he shall rise the third day." Peter in this saw all his high prospects blasted—he and his fellow disciples had been dreaming of a universal empire—that their Lord would literally fill the throne of David, and reign over all nations—that they should be the officers of his court, and were actually disputing among themselves who should be the greatest, or prime ministers in his kingdom, which they expected shortly to appear, and be crowned king as soon as he should arrive at Jerusalem. This expectation was not confined with them; for it appears to have pervaded all Jerusalem and Judea—because the vast multitudes treated him at his entrance into the city in kingly style, and hailed him welcome to the throne now vacant of a king in Judah's line. Peter, when he heard the Lord speak

of his death at Jerusalem, exclaimed, "This shall never be unto thee." Jesus rebuked him sharply—"Get thee behind me satan (adversary), for thou savorest not the things that be of God, but those that be of men." Adversary indeed was Peter to himself and to the world in his mind. Had he obtained his desire, Jesus had not died, nor risen from the dead; he, then, and the world, must have died forever, and been covered in eternal night—there had been no redemption from sin and death.

On his journey to Jerusalem, he rested awhile at Capernaum. He asked his disciples, "What was it that ye disputed among yourselves by the way?" They were silent, being ashamed to tell it; for they had disputed among themselves, who should be the greatest. The Saviour, from this circumstance, taught them a lesson, important to be learned and observed by his followers: "If any man desire to be first, the same shall be last of all." "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Happy the Church of Christ, had she only learned and practiced this lesson! Humility exalts; but pride abases. Humility takes the lowest seat and thinks this too good for its unworthiness; but pride sighs for the highest, as best fitting its merit. Humility esteems a Christian better than itself; but pride esteems itself most, because it thinks itself pre-eminent Pride has gorged itself with the life's blood of Christianity, and is the cause why her children are so sickly and weak—pride has elevated the man of sin to that seat, on which he sits as a god. Take a view of the discord, strife, division and enmity apparent in Zion, and in this see the devastations of pride—rather ask, what has veiled the glory of the Church? What has

effaced her beauty? What has stript off her shining robes of salvation? What has destroyed her unity, love and peace? What has caused her great apostacy? Pride, pride, is the primary agent of all—of all the incalculable mischiefs on earth.

Jesus adds, "If thy right hand, or foot or eye, offend you, or cause you to stumble, cut it off, or pluck it out," etc. In the literal sense this can not be received; for the loss of these members can not change the heart. The meaning, no doubt, is this: If your dearest friends, father, mother, wife, brother, or sister, cause you to stumble, and fall from your God, and from duty, into sin and ruin, cut them off—or leave all and follow Jesus. "Except a man hate father and mother, brother, sister, wife and children, he can not be my disciple"—that is, except he love me more than them. How infinitely better this than to be cast into hell, where the worm dieth not, and the fire is not quenched. This alludes to the methods of burial then in practice—one was to bury the body under ground, which would be consumed by worms, and then the worms must die for want of more food—the other was by burning the body in fire, and when it was consumed, the fire would die for want of fuel. The perpetuity of future torments is thus taught. In hell the poor creature shall exist forever as food for the gnawing worm, and fuel for devouring fire—these shall never die—shall never be extinguished.

The Lord adds, "For every one shall be salted with fire." *Every one*, must refer to those who caused to stumble and fall, and to those who actually did stumble and fall. Salted with fire is a highly figurative expression, showing the intensity of suffering. It refers to a mode of punishment superlatively painful—

to be wrapt up in burning coals of fire, the smoke of their torments ascending up in clouds. By this figure is represented the torments of hell. "The smoke of their torments ascending up forever and ever."

"And every sacrifice shall be salted with salt." *Every sacrifice* refers to the obedient believers. They have offered themselves sacrifices to God. Salt purifies and preserves meats on which it is put. The truth of God, or his grace, is represented by it—for it is by the truth we are sanctified, and preserved unto eternal life. "I recommend you to the word of his grace, which is able to keep you, and to bear you up, and to give you an inheritance among all them that are sanctified." "Sanctify them through the truth." Salt is good—but if the salt has lost its saltness wherewith shall it be seasoned? Salt which has lost its saltness can never be restored to its original quality by any process known in nature. This awfully represents the danger of apostacy. The heart becomes unsusceptive of the power of truth—truth can no longer affect it—the consciences become seared as with a hot iron. Though truth is all-powerful and never loses its power in itself, yet it loses its power in the heart of the apostate sinner. "Take heed lest you fall."

Have salt in yourselves to be at peace one with another. Without this salt in ourselves, peace can never have her dwelling there. Live in peace and the. God of love and peace shall be with you. But where discord and strife are, there is not God—nor is there the purifying salt, or his truth, or grace, purifying our hearts, even as He is pure.

CHAPTER X.

CHRISTIAN UNION.

Why, how, and when should Christians of all names and parties be united in one body?

THESE queries are of immense importance to the Christian community, and to the world. They justly claim the attention of all, and I am truly glad that many of all orders are now enlisted in the good cause, and advocate the union of Christians. There are a few things which have stood, and are still standing in the way, as huge mountains, forbidding a passage, and threatening ruin to those Christian heroes who would dare attempt to scale them. These proud citadels can be taken, and must be taken and demolished, before that union for which we plead can be effected. "With God all things are possible." Fighting under his banner, and obeying his orders, a few can put ten thousand to flight, and discomfit all the armies of the aliens, leagued with the powers of hell.

In order to encourage all the friends of Christian union, and to enlist more in the noble cause, I will attend to the queries at the head of this article.

1. Why should Christians of all names and parties unite in one body? To this I answer:

1st. Because it is the will of our Lord and Saviour. This will is expressed unequivocally in John xvii: 20, 21. "Neither pray I for these alone; but for them also who shall believe on me through their word, that they

all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Rom. xii: 4, 5. The inspired Paul wrote the same sentiment. "For as we have many members in one body, and all the members have not the same office; so we being many are one body in Christ, and every one members one of another."

1 Cor. i: 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

1 Cor. xii: 12, 13. "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by (*en—Greek, in*) one spirit ye have all been baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. That there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member honored, all the members rejoice with it."

Gal. iii: 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Eph. iv: 3, 4, 5, 6. "Endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

Phil. i: 27. "Only let your conversation be as be-

cometh the Gospel, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Chap. ii: 2. "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

1 Pet. iii: 8. "Finally, be ye of one mind." I might multiply similar quotations from the apostles and prophets, and even from the law of Moses, to confirm the position, that it is the will of our Lord and Saviour that all that name the name of Christ should be one. I could prove from the history of the primitive Church that it is practicable; for it is recorded of them that they were all of one heart and of one soul. But the authority adduced is deemed sufficient to convince all who do not close their eyes against the light.

If, then, it is the will of God that all Christians be one, who dare resist his will, and not sink into it? If division or schism of Christians be in opposition to his will (and that it is, who can deny, when he so expressly forbids and frowns upon it by his Spirit?) who dare plead for it? Who dare support, countenance, and establish it? Who dare abide in it? Is it not disobedience? Yea, more, is it not rebellion against our King, his laws and his government? Is it not in fact a plea set up by every party and sect of Christians against the Prayer of Jesus? All applaud the prayer of the Saviour, and all repeat it in their prayers; but with this understanding, that all should flow to them and join their body! If the union of Christians is designed to be the conversion of the world, do not divisions stand as an impassable gulf between the world and salvation? Who can deny this with the Bible before him? Who does not see that this division is *now* the fruitful soil in which infidelity, atheism and scep-

ticism are exuberantly springing up and filling the world, and peopling the regions of hell? Who does not see that division is chilling the heart's blood of religion, weakening our energies, and strengthening the hands of wickedness? It is the laugh of infidels, the joy of devils, the grief of heaven, and the ruin of the world. And yet will Christians plead for it? Will they cling to it with a deathly grasp? Will they continue in it with stubborn pride? God forbid.

2. A second reason why Christians should unite is, because it is the design of God, by their union and joint co-operation, to conquer and save the world. "A kingdom divided against itself can not stand; a house divided against itself is brought to desolation." If the kingdom of God be divided against itself, how can it stand? Do not the divisions now existing in the Church, or kingdom of Christ, tend to its overthrow, to its ruin? No intelligent man will deny it. Why then oppose Christian union? Rather, why support sectarianism, that mighty engine for pulling down and demolishing the Church of Christ? He that knows his master's will and does it not, shall be beaten with many stripes, says the Saviour. But, reader, do you know that his will is that Christians be united? And are you not resisting his will in not submitting to it, or in still supporting sectarianism? "To him that knoweth to do well and doeth it not, to him it is sin," says James the apostle. Let none in this enlightened day think himself guiltless in not flowing together and uniting together as one body.

Suppose a vast army of foreigners invade our country. All America agrees that they must be repelled, but are divided with regard to the proper way. But Congress have devised and published to the States the

proper and only right way, and urge all speedily to adopt their measures and act promptly up to them. The different States disapprove of the measures of the General government—one prefers this, and another that way. The whole country is divided into factions and parties, each party determined to pursue its own course—and what is worse, each party is angry at the other for opposing its peculiar measures, and all view each other as enemies, and instead of turning all their forces against the common enemy, they engage with mortal hate to destroy each other. Can such a kingdom or government stand? Is not such a course rebellion against the government? Are such rebels guiltless? The application to the divided state of the Christian world is easy. Our King has issued his orders that all his followers unite in one body, against our common enemy. But the factions or parties refuse. Would not such recreants be punished in a well disciplined army? The answer of all is one.

You preachers of righteousness, who exercise the "ministry of reconciliation," much, very much depends on you. Yield to the orders of your King yourselves, and labor to preach "the righteousness of union with all Christians," whatever may be the sacrifice. Do not think of receiving the plaudit of your Lord at his coming, when you present your poor little party to him on that day. Take heed lest all your works on his temple be burned up, and you yourselves with them. The Lord has said, if ye die in your sins, where God is you can not come; and what can be sin, if disobedience to the King's orders is not?

You, fathers and mothers in Israel, obey the Lord, and teach your children obedience. Let your last days be devoted to the good cause of Christian union,

die in the obedience enjoined, die recommending it with your last breath. If you die in this sin, death can not wash it away, purgatory can not purge it. What can do it? "As the tree falls so it shall be."

You, young Christians, obey your King. Follow not in the steps of error—unite, flow together in love, in one body, in one spirit. To you we look, as those by whose unity the world shall believe. You are the Church's hope. You are to fill the places of us, your fathers, who will shortly leave you, and lie buried in the silent grave. Oh may our happy spirits behold your glory, and rejoice in seeing the world bowing to Jesus through your unity!

NUMBER II.

Having in the last number given reasons—convincing reasons, I hope—why all Christians should be united in one body, I now proceed to the second query, which is involved in more difficulty, as follows:

2dly. *How shall all Christians be united?*

In answer to this question, I shall show on what plans they can not unite, and then show the Divine plan on which they can unite.

1. They can not unite on any creed invented, or that can be invented by man. This appears so evident that it seems not to need the support of argument. Facts are stubborn things, and, from the beginning, prove the position. The Methodist, in the full belief of his creed, can not honestly receive that of the Presbyterian or Baptist; nor can the Presbyterian or Baptist receive that of the Methodist without hypocrisy. This is true with regard to every sect. While they, therefore, adhere to their creeds, and support them, it is impossible to unite in one body. While on this subject I take

the liberty to introduce to the reader Mr. Baxter, of blessed memory, extracted from the "Western Messenger":

"By the occasion of heretics, quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the Church; and he will so overdo against heretics, that he will persuade them that they must enlarge their creed, and add this clause against one, and that against another, and all was put for the perfecting and preserving the Christian faith. And so he brings it to be a matter of so much wit to be a Christian (as Erasmus complains), that ordinary heads were not able to reach it. He had got them, with a religious cruelty to their own and others' souls, to lay all their salvation and the peace of the Church upon some unsearchable mystery about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them that there was Scripture proof enough for these; only the Scriptures spoke it but in premises or in darker terms, and they must put together into their creeds the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert or invade. Was not this reverend zeal? And was not the devil seemingly now a Christian of the most judicious and forward sort.

"But what got he at this one game? 1. He necessitated implicit faith, even in fundamentals, when he had got points among fundamentals, beyond the public reach. 2. He necessitated some living judge for the determining of fundamentals; that is, what is it in sense that the people must take for fundamentals. 3. He got a standing verdict against the perfection and

sufficiency of the Scripture (and consequently against Christ, his Spirit, his apostles, and the Christian faith), that it will not so much as afford us a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases, but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterward bring in more at his leisure. 5. He framed an engine for an infallible division, and to tear in pieces the Church, casting out all as heretics, who would not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of Christians, to bring men into doubt about all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough at one cast? Doth there need any more to the establishing of Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloak in one day, than he could get by his sword in three hundred years? Yea, and where modesty restrains men from putting all such inventions and explications into their creeds, the devil persuaded men that they being the judgments of godly divines (no doubt to be reverenced, valued, and heard), it is almost as if they were in the creed, and therefore, whoever dissenteth, must be noted with a black coal, and must disgrace him, and avoid communion with him, as an heretic. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one, the Church had been one, and the hearts of Christians had been more one than they are. Had not the devil

turned orthodox, he had not made so many true Christian heretics as Epiphanius and Austin have enrolled in the black list. Had not the enemy of the truth and of peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and do too much, we might have had truth and peace to this day. Yea, still if he see any man of peace and moderation stand up to reduce men to ancient simplicity, he presently seems the most zealous for Christ, and tells the inexperienced leaders of the flocks, that it is favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ and Belial; he is tainted with Popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. Oh, what the devil hath got by overdoing!"

2. Christians can not unite on the one Divine creed, the Bible itself, while *opinions* of that book are made tests of Christian fellowship. Now it is evident that those opinions are as diverse and as various as the faces of those who possess them. Of private opinions every man has a right; to deprive him of this is to deprive him of thinking, and to make him a slave. But no uninspired man has a right to impose his opinions on another, and compel him to receive them on pain of excommunication.

3. Nor can professed Christians unite in one body without they possess the same one Spirit—the Spirit of Christ. We may abandon all human creeds and formularies as bonds of union—we may relinquish the idea of making opinions of truth the test of fellowship—we may take the Bible alone, and Bible facts,

without note or comment, as the only standard of faith and practice, and of Christian union; yet without the Spirit union can never be effected, nor continued. The attempt to unite righteousness and unrighteousness, piety and impiety, the Spirit of Christ and the spirit of the world, is as vain as the attempt to unite fire and water, or light and darkness. Such union is impossible, unnatural, and not to be desired. Vain attempts to promote such union have been the ruin of the Church, and must be abandoned. Can the body be said to possess one spirit, one mind, and one soul, when composed of such discordant members as are too commonly seen in the different churches?

4. They can not unite with the different names by which the different parties are distinguished. Party names have always produced bad effects, and have exerted a mighty influence against Christian union. As soon as a man is called a Methodist, the Presbyterian looks at him with a jealous eye, and attaches to him all the errors of that sect, which as a dark cloud roll before the view of his mind, and stand in the way of union. So with regard to all sectarian names. Indeed, such is the power of sectarian names, that they have divided those whose faith and practice were the same. It is a common remark that party names are nothing. The persons who make such remarks must be ignorant indeed of human nature, as portrayed in ancient and modern history, in the political as well as religious circles of the world. A party name is a strong bond of union in all the sects, by which a person wearing it is judged a friend or foe, approved or disapproved, loved or despised, received or rejected by those who wear a different name. All these party bonds must be broken and forgotten, or Christian

union will never be known on earth, and party union will still stand as a mountain in the way of the world's salvation.

NUMBER III.

Having shown some of the obstacles in the way of Christian Union, and having seen the insufficiency of certain plans of union, I now proceed to show "how Christians can be united."

1. As man-made creeds have always divided Christians, and stood in the way of union—these must all be abandoned, and the Bible alone received as the only foundation and rule of faith and practice. On no other platform can all Christians meet. Here the Church rested in her best days. Here she would have rested, and remained in sweet union, had not human creeds been introduced and established as authoritative. From this period we may date the apostacy of the Church. From this period Christians were divided, and many inspired with the fury of hell, persecuted each other to death, fighting under their great leader the devil, "transformed into an angel of light." From this period the reign of darkness and ignorance commenced, called the age of darkness; for as the attention of the people was drawn to the creeds of the councils, it was of course drawn away from the Bible. They *might* believe the Bible, but *must* believe the creed. They might believe the Bible, but if their belief differed from the creed, anathemas and death were their doom. Happy for the people, in a worldly point of view, that they were soon after prohibited entirely from reading the Bible! There was then no more danger of losing their lives; for they now believed the creed alone, because this alone they knew, or could

know. All Protestants with one voice condemn this conduct of our fathers, and highly extol the reformers of the sixteenth century, for restoring to the people the Bible, and the divine right of reading and judging for themselves. But does not every Protestant see that the creed-making business is but the recommencement of the same tragic drama? Shall they plead for that which divides Christians, promotes strife, engenders hatred, impels to persecution, war, blood and death, and set up their own devices in the place of the Bible to judge and condemn a fellow Christian? Is not this like setting up the man of sin in God's judgment seat? Will any Christian plead for the life of his creed, when he must know that others can not unite on it without hypocrisy? No! no! Let it die the death. Will any plead for the retention of his creed, because it has never promoted war, bloodshed and death? We may thank our God and our happy government for this. The lion is chained, but it lives, and secretly raves and thirsts for blood. The Bible, the BIBLE ALONE, is the only religion in which Christians can all unite. Not on the opinions formed by man of the truths and facts stated in the Bible, but upon the facts themselves.

2. As there can not be a union of righteousness and unrighteousness, of the spirit of Christ and the spirit of the world, therefore Christians must all have the spirit of Christ, and be holy as God is holy in order to be united according to the will of God. Any other union than this is no better than a rope of sand, useless and easily broken.

It may be asked, "How are all to get the one spirit of Christ?" I know of no better way than to believe on Jesus through the word of the apostles; or to be-

lieve on him as the Scripture hath said—through such faith united with obedience, the Holy Spirit is given, and all become one as the Father and Son are one. When men shall believe on Jesus through the word of the apostles, and not through the word of erring man; when they shall believe on him as the Scripture hath said, and not as fallen men have said, then they believe he is the Son of the living God, and Saviour of sinners, that he died for our sins, according to the Scriptures, that he was buried and rose again from the dead the third day, according to the Scriptures. Then they believe his whole teaching to be Divine; and humbly submitting to it receive the uniting spirit of God. This must be done in order to Christian union.

3. To be united we must receive the one name given by Divine appointment, which is the name Christian. Let all others be cast away and forgotten.

NUMBER IV.

In the two preceding numbers I have shown, Why all Christians should be united—How they can be united; and now I proceed to the last query,

3. When should all be united?

I answer, NOW; for if it be right, if it be the will of God, if it be the Christian's duty, if it be for the salvation of the world, that all Christians should be one, then NOW is the accepted time. If Christian union be *right*, disunion is wrong; if it be the will of God that they be one, it is opposition to his will to be divided; if it be their duty to be united, it is their sin to be disunited; if their union be the salvation of the world, their disunion is its ruin.

Will any say, God's time is not yet come, when this desirable event shall take place? Avaunt such trifling!

Does he command and enjoin it upon us to be one, and expressly forbid disunion? Will he lay us under obligations which we have no power to perform? Has he laid on us the necessity to commit sin, and disobey express commands? Yes, indeed, if the time is not come when he will give us the power—if that time is yet future, and depends upon his sovereign will. Who will, who dare thus plead?

But, says another, it will require a long time to effect this great object; for, says the Presbyterian, the church sessions must memorialize their presbyteries, and the presbyteries their synods, and the synods their general assembly, that all may act in concert. So the Methodists, from their classes to the next higher court, and so onward to their general conference, for the same purpose. So the Baptist, and so all other sects. On this plan the long desired object will never be attained. Large bodies move slowly. Sacrifices, great sacrifices must be made on the altar of truth; sectarian peace and unity must cease, before peace and unity can be restored to the true Church of Christ. Every party has its ensign or stand of colors, which waves over their heads, enlists their service, and concentrates their force. Our Lord and King has his ensign set in the midst; to it the people are to flow and find a glorious rest. His voice is to all, Come unto me, enlist under my banners, unite in me. Shall any respond, I can not obey thee now; my minister, my father, my mother, my wife, my husband, my children, my nearest and dearest relations and friends are Presbyterians, or Methodists, or Baptists—I can not forsake them all to obey thee. Poor, unworthy creature! Do you think this conduct pleasing to your King? Rather than offend your minister, relations and friends, you will dis-

obey your Lord, neglect your duty, and let the world die in sin! Your pastor, your relations and friends are all living in sin, while living in disunion—will you continue in sin to secure their smiles, and incur the frowns and displeasure of your Lord? God forbid!

If every one would read the Scriptures for himself, as by them he will be judged at last; if all would act up to their conviction of truth, independently, the great obstacle to Christian union would be removed. All would soon flow together in one body. If every humble Christian, the life of whose religion is divine, whose heart sighs for union, and whose lips speak the meaning of his heart in humble prayer to God, that all those who believe in Jesus according to the Scriptures, might be one as the Father and Son are one—if every humble Christian of every sect, wearing this character, were to exert himself, not in wishing and praying only, but also in acting, the work would, like an overflowing flood, sweep off all refuges of lies, and the good of every name would flow together into one glorious body. Is it not our duty to act right, though our minister or nearest relatives act wrong? Shall we sin because they do? Shall we live in disobedience, because they do? Shall we expect justification by such conduct? No. While one waits for another, nothing can be done to good effect. Had I a voice louder than seven thunders, I would call upon the Christian world to cease from man, whose breath is in his nostrils, and hear and obey the Saviour's voice flowing from the sacred oracles. Let not one congregation wait for another, nor one individual wait for his fellow; the command of the Lord is imperious, and too sacred to be trifled with. Hear, and obey.

Furious opposition, fire and sword, may follow the

obedient children; but none but such will venture to pass through this fiery ordeal. The wheat alone will be gathered into the garner; the chaff will be left for fire. Jesus came to bring fire down from heaven; that is, he brought down the truth from heaven, which will enkindle the fire of hell, rage and persecution in the breasts of opposers—families shall be divided, three against two, and two against three, and a man's foes shall be they of his own household.

But where shall we go? To Jesus in his word revealed, unite on his word, and in his spirit, and wear his name alone. Then shall Zion shine forth in the glory of her Lord, and great shall be her peace. Righteousness shall flow down as a mighty stream, bearing away sin and pollution from the world; then, then will the world believe and be converted.

Hereafter I will attend to objections against the doctrine.

GOVERNMENT.

The government of the Church of Christ is completely a monarchy. The Son of God is alone anointed King in Zion, and he alone is the legislator and executor of his laws. It is worthy of remark, that no king, priest, or prophet, acting in the fear of God, ever attempted to make laws for God's people under the old dispensation; the priests' lips kept knowledge, and made known the revealed laws of the great King to the people; the prophets warned, and exhorted them to obedience, and the King of Israel executed the laws already made. So in the new institution—no uninspired man, living in the fear of God, ever presumed to make laws for the government of King Immanuel's subjects. If at any time they were in difficulties, they went or sent to inspired apostles, to learn the law by

which they were to act; and these laws were given by our King to his people. Had any one presumed, under the old institution, to have added to the laws of God by Moses and the prophets, and taught them as authoritative upon his people, that man would have been guilty of treason or rebellion. So under the new institution—that man who adds to the laws of King Immanuel, and imposes these laws as authoritative on his Church, must be guilty of the same offense.

For sake of illustration: A monarch of Europe gives his numerous subjects a book of laws for their government. For a while it is observed by all, and all are in peace and unity. Afterward a person of note rises in a corner of the kingdom, and persuades the people that they did not understand the king's laws, that they meant differently from what the letter or simple reading imported. He then offers his construction of the laws, and his opinion is received by many. Another admits that the king's laws did not mean what the language of them imported; that evidently they meant something else. He then proposes his sense of them to the people, and persuades many to receive it. The opinions of this last person widely differ from those of the former. A third person also admits that the king's laws are unintelligible, and proposes a sense different from the two former persons, and many are persuaded to receive his as the true meaning. A fourth and a fifth also propose their opinions of the laws, different from all the former, and from one another.

While they all received and obeyed the king's laws in their plain import, harmony, peace and unity prevailed—the nation was happy. But so soon as they began to substitute their opinions of the law for the

law itself, and to enforce those opinions upon the people, who entertained different opinions, their harmony, peace and unity fled away, and discord, war, and division succeeded. The whole nation was distracted —it was Babel confusion. The king, his laws and government, had a nominal existence only. Each party acknowledged the king, his laws, and his government; yet each party were governed by laws of their own, and each party made their book of laws the test of unity and peace. A few remained attached to their king, his laws and government, and these, for their loyalty were opposed by every sect, and excluded from their societies; and if any one of the sects were convinced of his error, and should unite with the loyal subjects of the king, persecution by the sects was his lot.

Exactly in this state is the world of professed Christians. This is the state described in the Scriptures by the term Babylon—this is the reign of the man of sin, which was to continue twelve hundred and sixty years from his commencement. The fall of Babylon and the reign of the man of sin will terminate at the same time, and at the same time the Church will come up out of the wilderness. These events will precede and usher in the millenium.

I ask the pious Christian of every sect, whether these things just stated be not facts—incontrovertible facts? If so, are not all the sects, as now existing, in a state of rebellion against the King and his government? Can he view sectarianism with approbation? Must he not frown upon it as the very bane of his kingdom?

But, says one, He certainly views our sect with approbation, because so many sinners are saved and con-

verted and saved among us. I am not disposed to doubt, but joyfully admit, that many are blessed of God by the means of the different sects. Some precious truths of the Scriptures, with a great mixture of the doctrines of men, may be presented to the mind of the sinner, by which he is brought to faith and repentance. Having experienced this great change, he loves God, and his people, delights in his Word and service, and feels a tender concern for the situation of the wicked world. He feels the spirit of love, peace, and unity with all the family of God. He joins with a sect, and soon receives the spirit of it; his love, peace and unity are now confined to his party—to promote his party his influence and exertions are also confined—his neighbor and companion, converted at the same time with himself, but united with a different sect, though once the brother of his heart, is now treated with coldness, and shunned as an enemy. This is the work of sectarianism. Can any close observer of its operations deny it? We think not. Can any pious soul see this, and not sigh for a reformation?

The world of Christians are opening their eyes to the light of truth. They are in a very agitated state of confusion. Like a swarm of bees that have lost their king, they issue from their hive—confused, they fly round and round in search of their king. When they find him they gladly follow him, and rest as he rests, and become subject to his government. So are the various sects at this time—they never can rest again, till they find their rightful king, flow to his standard, and submit to his government. God will bring order out of confusion. O Lord! hasten this desirable work. *Amen.*

CHURCH GOVERNMENT.

There are several plans of church government, practiced by different churches, concerning which I desire to suggest a few remarks.

One plan is, that the whole congregation be the judicatory, before, and by which, all cases in the church are to be tried and determined. There could be no reasonable objection to this plan, were all the members of the congregation competent to judge, and were they not too numerous to attend to, and hear the cases brought before them. But the majority of our congregations is composed of women, boys and girls, and of many others who have recently professed faith in Christ, and become members of the church. Before such a tribunal, a case of importance could not with safety be tried; nor could a fair decision be expected. I am seriously led to conclude by the Scriptures, that women are excluded from taking part in any judiciary matters in the church, and confident am I that the ignorant and children should be excluded. To set such to judge would appear preposterous, and derogatory to the government established by infinite wisdom. Such being admitted as judges, a cunning man might by artful tact ever evade the censure of the church, and remain a member of it continually, with all his misdeeds, to the disgrace of religion. This has been and yet is an undisputed fact, and clearly shows the imperfection of the plan.

Two texts in the New Testament are urged in favor of this plan. 2 Cor. ii: 7, "Sufficient to such a man is this punishment, which was inflicted by many"—*pleiosi*, by the majority. 1 Cor. x: 4, "In the name of our Lord Jesus Christ, when ye are gathered to-

gether—to deliver such an one to Satan." In the first text, it can not be determined whether it was done by the majority of the church, or of the elders or rulers, by whom such cases were to be tried. In the second text, it is plain that the whole church were assembled together, not to adjudicate, but to execute the censure already determined by the proper authority. This may be the meaning of the first text; for it is the execution of a sentence previously made.

2. Another plan of government practiced by some is, that the congregation choose committees, to which every church case is submitted for adjudication. Against this plan I have two objections: 1st, it wants the sanction of Scripture; 2d, the congregation may select partial men, who may cause great distress and division among the members. I am not a friend to any committees of this nature, unless they be permanent, such as elders ordained in the church, to whom the church commits the rule and authority over them. This I shall consider as the

3d plan of church government. That every organized congregation in the primitive and best days of Christianity had elders or rulers ordained in it, is almost too evident to need argument to prove — and that these rulers or elders had the rule and oversight of the particular congregation by which they were appointed, also plainly appears. In Acts 20, the elders of the church at Ephesus were exhorted by the old Apostle Paul in these words: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of the Lord, which he hath purchased with his own blood." 1 Tim. i: 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor

in the word and doctrine." Heb. xiii: 7, "Remember them that have the rule over you, who have spoken unto you the word of God." Verse 17, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls." Verse 20, "Salute all them that have the rule over you." Titus was left in Crete to ordain elders in every city, those who should be of a certain description of character, one part of which was, that a bishop should be blameless—that he should hold fast the faithful word, as he had been taught, that he might be able by sound doctrine, both to exhort and to convince the gainsayers. Tit. i. Peter exhorts the elders to "Feed the flock of God which is among you, taking the oversight thereof."

From these passages it is abundantly plain that the office of an elder, bishop, and overseer is the same—that they were teachers, or preachers of the Word; for a bishop must be apt to teach. One text would seem to contradict this idea, which text I have quoted above, as "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." It is doubted whether by the term (*presbuterous*) elders, is meant any thing more than *old men*, as contrasted in the same chapter with *presbuteras*, elder women. They all were to be supported by the church, especially the old men who labored in the word and doctrine, should be counted worthy of double honor. Reference seems to be made to age rather than to office. It has always appeared to me improper to ordain a person to the office of a bishop, who is incapable to teach and feed the flock; yet rulers in every church we must have. They may be unable to teach, yet they may be good rulers, and a

great blessing to the church. Till we learn from the Word a more perfect way, let us still practice that in which we are now walking.

From the impression that every elder is a bishop, and that a bishop is a teacher, many have concluded that when they are ordained to be elders, they are also ordained to be teachers or preachers, and of course they begin to preach and to administer ordinances, at an age incapable of improvement. By this procedure the cause of truth suffers, and our enemies blaspheme our profession on this too just ground. The evil must be remedied, and speedily. An old man may be a good ruler, but a poor preacher. I have observed that when old men, without ministerial qualifications, begin to preach, they generally become more vain, more assuming, and more tiresome than the young. This may appear strange, yet I have accounted for it on this principle—they substitute age for authority, and long experience for good sense.

Every duly organized church has the power of self-government committed to it by the great bishop, Christ Jesus. By him laws are given them by which they are to be governed. To him each church is responsible for itself alone, and not for another. The church at Philadelphia was not responsible for that at Sardis, nor that at Sardis for the church at Thyatira. The church at Ephesus was not to blame for the disorders at Corinth, and so of all the rest. The great bonds of the union of the churches are the Bible alone, and a life of holy obedience to all its precepts. Every attempt at a more perfect consolidation is a departure from the simplicity that is in Christ, and will ultimate

in disunion and slavery. Let the churches be well instructed in their duty—that they are to be the light of the world—that the oracles of God are committed to them, which they are bound to teach to the world in darkness, and send them to the nations in ruin, for their salvation. Let them be instructed that it is their duty to send evangelists, and to help them in their journey; that is, to support them and their families in all good things. Should one church be unable to support one evangelist, let two or more co-operate to do it. This course will preclude the necessity of the annual meetings of the elders and brethren, to talk much, and make resolves on paper to no effect, and which die the death of all such things, unpitied and unlamented by the Bible Christian.

AN ADDRESS

To the Elders, Preachers and Brethren in the Church of Christ.

Dear Brethren,—We wish to turn your attention to a few subjects of vital importance, especially at the present crisis. We have been viewing the marvelous works of grace of late exhibited among the various denominations of Christians, as well as among ourselves. We have with great desire been looking for the religion taught by Jesus and his apostles to be revived, the religion of love, peace and union. Though we hear much of Christian love and union preached by the different sects; yet in the end they generally let us know that they acknowledge none to be Christians but such as believe that Jesus Christ is God, equal with the Father. Such as deny this doctrine are debarred from all fellowship and communion with them. By them we are accused of doctrines we do

not believe; and when we attempt to defend ourselves they will not hear, but persist in reiterating the charges. By them we are denied the name and character of Christians, and by many doomed to endless perdition. These people have assumed a seat too sacred for a mortal to fill—a seat on which none but God, the judge of all, should sit—a seat denied them by Jesus, when he said, "Judge not, lest ye be judged."

We are pleased to see the approximation of the sects to each other; but we must acknowledge that what we have seen is yet very far from that fellowship and union taught in the New Testament. We see them sit down together at the same table of the Lord; but we see jealousies existing among them—each party endeavoring to get proselytes from the other—each envying the success of the other, and rather grieved than rejoiced to see multitudes converting and uniting with another sect.

With all this imperfection, yet the grand work is progressing, though slowly. The apostasy, from small beginnings, advanced step by step to the alarming hight in which it has been seen in years past; it may be expected to sink as gradually. In our memory and time we have seen it sink several grades, and we confidently anticipate the joys of that day when the man of sin shall be destroyed, and the pure apostolic religion re-established on earth. The present is an eventful crisis, and calls aloud to all to be awake and doing their duty.

We that preach the Gospel should be diligent. More can be done in a day when the attention of the people is arrested, than in a year when they are asleep. Let us dwell on the more important doctrines of the Gospel, as the depraved and lost condition of the world, as dead in sin, as enemies to God, his laws and

government, as captives to sin, death and hell, as unholy and exposed to indignation and wrath, as without help and unable to save themselves. Urge the doctrine of regeneration, that they must be born again, or never enter into the kingdom of God. Teach the great plan of redemption—how it originated in God—how his love to the world moved him to send his Son to be their Saviour—hold forth Jesus as the prophet, priest and king of his people—his life, death and resurrection, and his coming again to judge the world. Insist much on the doctrine of faith, repentance and obedience. Hold forth the cheering promises of the Spirit, of eternal life, of pardon, and of salvation through faith and repentance. Oh, let us avoid speculation on these important doctrines! Let us labor to feel the weight and force of them on our own hearts. If not, in vain we labor to impress them on others. The successful preacher is the feeling preacher; and the feeling preacher is one who converses much with his own heart, and is often on his knees, conversing with his God, and delights in studying his Word. We have seen great preachers in the pulpit, apparently engaged in delivering important truths; but out of the pulpit we have seen them immediately mingling with the vain, the sportive, and the gay, and joining in their empty talk about trifles and political subjects. Such too plainly show the want of the spirit of religion, and their labors are fruitless. Let us always preach in private circles, as well as in the public assemblies.

As much as possible let us avoid dwelling on the controversies of the day. These rather please the curious, than profit and convince the sinner, or comfort and strengthen the saint, or promote the cause of true piety on earth. Let us pursue steadily the course

we have taken, and leave the event with God. We have taken the Bible as the only rule of our faith and practice, and the name Christian, as the only name we wish to have. In this, we can not be wrong. While others may be contending for their various creeds and notions—while they lose sight of religion by endeavoring to proselyte to their faith—while they are quarreling about *Who shall be the greatest*, who shall have the greatest numbers—let us steadily follow our leader, Jesus Christ, and keep his commandments. Let the parties deride and defame us—let them anathematize and reject us. Let them call us heretics, Arians or devils—still let us cultivate the gentle and meek spirit of Jesus—"Be wise as serpents, and harmless as doves." We are advancing to the judgment, where justice will be done us. There party spirits and names, human creeds and high pretensions, shall be disregarded, unless to be Divinely frowned upon, or branded with eternal infamy, and their advocates be filled with shame and confusion.

Let us not neglect to meet together every Lord's day for worship. Should you have no preacher, meet and read the Scriptures, sing, pray and exhort one another. Let a part of the day be devoted to the instruction of our children in the Scriptures. Choose one or more pious, intelligent men, who shall preside over the class of children; let them previously assign the portion of Scripture to be read, and labor to make them understand it. This will be found profitable and pleasant.

To you, dearly beloved, are these thoughts humbly submitted by your brother and fellow-laborer.

A LETTER

To the Church of Christ scattered abroad throughout the United States of America.

My dear Brethren,—Your edification in Christ Jesus, your fellowship in the Spirit, your union with all saints, and your prosperity in the Lord, have long been the wish and prayer of my heart, and labor of my life. In the prosecution of these Divine objects, I see, on a retrospect, my many imperfections; I blush at the remembrance, and pray my Lord, and beseech my brethren, to forgive. Knowing that the time of my departure is near, I wish to write a few things to you, which may be profitable after my decease, and which may speak when I am dead.

About the beginning of this century my mind was uncommonly exercised on the subject of religion. I then evidently saw what I yet see, that the sects in which the religious community was divided, were antiscriptural, and insuperable mountains in the way of the progress of truth. With others in the same spirit, I set myself against this evil, and determined before God to exert my feeble powers to remove it from the religion of Heaven, and promote Christian union, both by my example, and by my endeavors in the cause of truth. The odds were fearful—a handful against the formidable array of long-established parties. In Israel's God we trusted, and "*forward*" was our motto. Beyond our most sanguine anticipations the cause of union prospered. One thing astounded us; the clergy of all the sects, who should be foremost in every good work, were our bitterest opposers. We had to combat for every inch of ground we possessed, and for every fortress we gained.

In this mind have I continued to this day; and yet feel the same spirit to labor in the good cause, but the flesh is too weak to sustain the burden, after a warfare of nearly half a century.

My dear brethren, we have advanced and become a great people. Now is the time of danger, now there is need of humility, watchfulness and prayer. We begin to be respected as a people, and begin already to vie with others in numbers. A Joab is sent by the higher powers through the length and breadth of the land to number Israel. O that the fate of Israel of old may not be ours! If it proceeds from pride, and if God has regard for us, we may expect a diminution in our ranks. Instead of thanksgiving and praise to God, because he has so wonderfully prospered our labors in uniting so many thousands, it is to be feared that pride may yet succeed, and spoil all our works. Israel were often seduced from the true worship of God to the idolatry and communion of the nations among which they dwelt, and this always took place in the days of their prosperity. So we may be so captivated by the doctrines, forms, popularity and respectability of the sects around us, that we may try to accommodate the truth of God to their prejudices, in order to gain their favor, and eventually to enlist them on our side, and join in our mighty union. Such union is no better, if as good as that of the Romanists, who are exceedingly zealous for union. A union of ten pious, uncompromising persons in the truth, is better than ten thousand of the contrary character. Truth must never be sacrificed for the union of numbers. Truth preached and lived in the spirit will cut its way through all opposition.

But what is truth? The Bible, and the Bible alone

—not opinions which men have formed of the Bible, whether comprised in a confession of faith, or in a Christian system, or in thirty-nine articles, or in a discipline. Our union first commenced on this ground, and sectarianism first received its deadly wound from this weapon, and by no other will it die the death, if its death is to be effected by moral means. If we begin to magnify our opinions, and make them tests of fellowship, we depart from the foundation laid in Zion, and shall be under the necessity of becoming a sect by forming a book of opinions as our creed, and demanding a subscription to it as the basis of union. This must be a progressive work; it can not be effected at once. There is too much light in the world at present for its growth. "Here a little and there a little," must precede its introduction. My dear brethren, watch and pray, lest you fall into temptation, and mar the work of God. Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

On this foundation I have been immovably fixed for many years, and shall remain for the few days I may live. Some of my own brethren may think I do not advocate Christianity. It may be so; for I confess myself a fallible creature, and therefore I warn my brethren not to receive any thing I have said or written as truth, unless sustained by the infallible Word. They who think I am not advocating Christianity may be wrong, for they also are fallible, and must not be trusted without careful examination by the Word.

I well remember that when my mind was opened at first to see the truth as stated above, I said that if all the world should depart from it, I never would. When all my fellow-laborers had departed from it, and left

me alone, I still felt and repeated the same words, and still repeat them.

A factionist I never can nor will be. Should I stand in the way of the present reformation in the opinion of any, it will not be long. Let them publicly withdraw from me their fellowship. To cast me out of the Church they can not, without they cast out all those who receive the Bible alone, and who are anti-sectarians.

The sects have their churches, like the States of Greece, closely concatenated, though sometimes the chain is broken. Are we beginning to imitate them? Do we begin to yield the power and right of the churches to the clergy? It may be a harmless thing in the present generation; but posterity may writhe under the galling chain. What means so much written on organization? The first link is loose —unfastened—and that link is love. Without this the churches may be chained together by human device; but this is not the organization of the head of the Church. We may devise plans of organization, but they will all prove fallacious. Human bonds may bind human beings, who have not the spirit; but spiritual bonds can not bind together such persons.

The great secret of church government and organization has been almost overlooked. It is the indwelling of the Holy Spirit in each believer, and member of the Church. "The fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, meekness, fidelity, and temperance; against such there is no law." No law of Heaven, nor of earth will condemn them. "There is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit"—the Spirit which dwells in them. Such a church as is composed of such members, is easily governed by the

law of Christ, and they need no other. But those of the opposite character, who have not the Spirit, and who walk after the flesh, are not subject to this law, nor indeed can be. "The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like"—such shall not inherit the kingdom of God. We greatly lack the Spirit; where that abides there is order and good government.—Where that is not, there is confusion, and every evil work; there is theory for better organization—for a more perfect system of church government. The simple rules given by Christ will not answer the purpose to govern the carnal and worldly professors of religion. Let us be filled with the Spirit and walk in the Spirit, and the simple government of Christ will be all sufficient.

Should it be inquired, What is that government for the Church, ordained by Jesus Christ? That shall be the subject of some future number.

THE CHURCH.

The first church of Christ established on earth after his resurrection is found in the first chapter of the Acts of the Apostles, which church was composed of one hundred and twenty members only. "The number of the names together were about an hundred and twenty." These names were those of the eleven apostles. "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren."—Among them were Barsabas or Barnabas, and Matthias, who was afterward chosen an apostle to fill the

place of Judas Iscariot. Of all this number we find not one infant, and what is said of this church excludes the idea of an infant being a member of it. For it is said, "These *all* continued with one accord, in prayer and supplication." Infants can not feel that accord, nor engage in prayer and supplication, all acknowledge. Besides, this church of one hundred and twenty chose an apostle by casting lots or votes. This could not be the work of infants.

Again, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It may be said, that those filled with the Holy Ghost were the apostles alone. But the Scripture says, "they were *all* filled with the Holy Ghost;" and this was the fulfillment of Joel's prophesy, "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." If infants had been of this number, and prophesied with the men and women, the miracle would have been more extraordinary and convincing than that which appeared among the adults. But no mention is made of it, and no one contends or believes that it was a fact.

The result of Peter's preaching on that occasion was glorious. "Many were pierced to the heart, and cried out, what shall we do?" Infants did not thus act.—"Then they that gladly received his word were baptized (no infants yet), and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

We see no place for infants yet, for such worship can not be performed by them. Could it be proved that infants were in this church, it would afford an irrefragible argument that they should eat the Lord's supper, and thus would be settled the doubt of pedo-baptists. All that follows in Acts ii: 42 to the end equally excludes the idea that infants were members of this church. The last sentence is incontrovertible. "And the Lord added to the church daily the saved." Acts v: 14, "And believers were the more added to the Lord, multitudes both of men and women."

In favor of infant church membership, it is argued, by Divine appointment they were members of the old Church, by what authority are they excluded from that in the New Institution?

Answer: Suppose under the old constitution of Kentucky females were admitted to the same privileges in government as the men—they had equal right to vote at the polls, and to hold and exercise all the offices of the government as the males. In process of years the constitution was altered, and these rights were indirectly taken from the females. The qualifications of voters to fill the offices in government was, that every male of twenty-one years and over had a right to vote for officers in government; and that every male over twenty-five years old had a right to fill offices by the election of his compatriots. The women might argue, we once had the right to choose representatives in the government, and to be chosen as such. By what authority are we excluded from these privileges under the new constitution? It no where says that females shall no longer enjoy these privileges.

I grant; The constitution no where says in direct terms that women are excluded from the privileges; but indirectly it does exclude them—for the qualifications for these privileges as stated in the constitution, are inapplicable to females. We may say that infants were allowed the privilege of church-membership under the old institution; but in the new, they are indirectly excluded, not possessing the qualifications required to be in those who are admitted to be members of the Church.

The whole Jewish nation were members of the old Church, and pleaded before John the baptizer, their right to all church privileges. John did not admit their plea to be valid. If the old and new Churches are the same, how could the three thousand believing Jews be added to the Church? Could they be added to that, of which they had always been members? We think not.

A part of the inhabitants of Kentucky might still adhere to the old constitution, which admitted females to an equal share in government with the males; but they are evidently not recognized as citizens of the commonwealth, but as traitors in opposition to it. So the Jews, a part of the world, still adhere to their old constitution, which admits of infant church-membership. But they are not acknowledged citizens of Christ's Church, but aliens, and traitors in opposition to it. So in part are to be viewed all those, who adopt the old constitution of the Jews, or blend it with the new, without Divine authority. This is a subject of importance, and should be calmly considered, and not hastily passed over through prejudice or prepossession.

TO YOUNG PREACHERS.

My sons: Hear the advice of an old father, just about to leave you—just about to be discharged from his services in the ministry for nearly half a century. I have been among the early pioneers of the West, in laboring through difficulties unknown to you, to preach the Gospel.

1st, It is a common saying among the preachers of this day, "Old men for counsel, young men for war." This is often advanced in justification of the public debates with opposers, or the clashing doctrines and opinions which now distract and divide the world. "Old men for counsel." Do they counsel you to engage in such debates? Do they laud you for victories won? I will fearlessly answer that no old man of piety and intelligence will give such advice, unless in an extraordinary case. For they know by long experience that such debates tend to strife, deaden piety, destroy the spirit of prayer, puff up the vain mind, annihilate the taste for the marrow and fatness of the living world, and destroy the comforts of true, heavenly religion.

Seldom do we see in the same person a warrior and an humble, devoted Christian. *Rara avis in terra.* Such acquire a controversial habit and temper. They may proselyte many to their opinions, and greatly increase their numbers; but the children are like the parents, lean and pigmy things. I have known, in the course of my days, great and good religious excitements in certain places, quashed by such debates from the pulpit. I have really thought that the most effectual and shortest way to put a stop to such excitements is for two debaters to propose a public debating match,

or an ecclesiastical duel, on a certain day, and at a certain place. Generally at the close of the debate, ends the good excitement.

I know it is said in justification of such debates that Paul disputed in the synagogue at Athens, and in the school of Tyrannus, with the Jews and others.

Read the verse correctly, and the force of the objection is removed. He reasoned, or dialogued with them. This should be the constant practice of every faithful minister of Christ. Would to God it were the practice of all our young preachers to reason out of the Scriptures on the important things of the Gospel.

But "young men for war." What war? Not against flesh and blood, for nothing but carnal weapons can affect them; but against the powers of sin and hell, with spiritual weapons afforded us from above—not against men, but against their sins, as did our Lord and his holy apostles, in order to save them from ruin.

But are we not to contend earnestly for the faith once delivered to the saints? Certainly. But can not this be done without set debates, challenges, judges, rules, etc? Did our great head—did his apostles ever act thus? And who will say they did not earnestly contend for the faith? There must be something wrong in this matter, because these zealous duelists do not like to be called the challengers. Now if this be the proper way to contend for the faith, why not fearlessly challenge every opposer, and thus show your holy zeal?

In these public debates but few persons attend them who have not their minds prepossessed in favor of one side or the other. A few unsophisticated persons may be proselyted to your opinions, but one renewed soul is of more value than a score of such proselytes; and

such renewed souls are made by the truth uttered in the spirit, and heartily received and obeyed.

2nd, I advise you, my sons, to preach the Word, the Gospel of the Son of God, with all boldness and humility. If any error or stumbling-block lie across the path of truth, and might neutralize its effect on your audience, labor with cogent arguments to roll it out of the way, without pity for its age, though sanctified by many centuries, and supported by the great and the learned for many ages. But be careful, and certain that it is an error before you touch it with your little finger. Truth, like a plow-share, will tear up the noxious weeds and plants sown and planted by erring man. Be careful not to name any person or people by whom these noxious weeds were sown. The moment you name a Presbyterian, a Methodist or a Baptist as having done it, that moment he buckles on his coat of mail, and shields himself against your arguments, however powerful. You can not profit him by all you say afterwards. "Be wise as serpents, and harmless as doves."

3d, I not only advise you to preach the Word, but also preach it in the spirit. In vain we attempt to preach in the spirit, unless we have the spirit, and experience the force of that truth we deliver to others. A man may preach the truth in the letter without the spirit. Such preaching is vain—useless to saint and sinner. Apathetic and moral lectures on religion have almost ruined the world, and swelled the number of sceptics. For they thus argue: Did these people believe what they preach or read, would they be so cold and unfeeling in their addresses? Would they not cry aloud and spare not? Did you ever know one such preacher convert a sinner from the error of his ways?

A person may also preach with a great vociferous zeal and manner. This may be and often is nothing more than mere animal nature, without the spirit. Live and walk in the spirit, and preach in the spirit; then will the attention of your hearers be arrested, and good effects will follow.

When we see our neighbor's house in flames, and the unconscious family within exposed to instant death, we do not take time to study and write an eloquent speech in order to read it to them, that they may fly from impending ruin—nor do we write a speech to read to persons whom we see ready to rush down a deathly precipice, unconscious of their danger. No; were we to do so, those people would be apt to disregard our admonitions, and perish.

4. Be as holy out of the pulpit as in it. Be always sober (not morose); indulge at no time in jesting, mirth, nor light conversation; these grow by indulgence. I advise you to beware of what is termed gallantry. It will ultimately sink your influence in the public mind. Be plain, but neat in your dress.

Wear not costly apparel, nor tinseled ornaments of any kind. It savors of vanity, and will detract from your usefulness. Be often on your knees, always endeavor to keep God before your mind, and labor to please him, rather than man; for if you seek to please men, you will certainly displease God. The friendship of the world is enmity to God. Some are tempted to please man by an ostentatious show of learning and talents. This is to preach self, not the Lord Jesus—it is to advance self, and not the cause of Christ—it is to gain the applause of the world, not to save souls from ruin—it is to be popular, not useful. Vain, presumptuous mortal! How despicable in the view of Heaven!

5. In your public addresses, like the householder, bring forth out of your treasure things new and old. The Word of God is your treasure, not the wisdom of men—with this you must store your mind so as to be able to exhibit to your audience, things new as well as old. Do not forever harp on one string—on one doctrine, however true. The mind needs variety, and that variety is afforded to the Bible student in the Scriptures. "Warn the unruly, comfort the feeble-minded, support the weak." You should not preach that to another, of which you do not experience the truth yourself. It will be a dry morsel, unseasoned with grace, both to yourself and those that hear. Avoid every thing, every expression, every smart word that may excite levity or laughter in your hearers. Your object is to save souls; an object truly serious and important, and should be managed always in the spirit of seriousness and solemnity. What! to excite levity in those on the brink of everlasting woe! God forbid!

6. Beware of an avaricious or covetous spirit. Read Paul to Timothy, 1 Epistle, vi: 6–11. Having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. Avoid every thing like boasting of yourself, or of your success in the Gospel.

7. My dear sons; if this advice be good, receive it, and conform to it. I have known it to be good for half of a century. Be diligent and faithful, and soon you shall receive your reward. Oh that we may hear the plaudit of our Lord—Well done, good and faithful servant, enter thou into the joy of your Lord.

UNITY.

During the days of the apostles, the Christians lived in union and harmony among themselves; not altogether in a union of opinion; for this is unattainable, if desirable in the present imperfect state of man; but they lived in a union of spirit. They were of one heart and of one soul.

This union is portrayed by the pen of an inspired apostle, in Eph. iv: 5, 6. 1st. He says there is one body—under the direction of one head, one law-giver. They are one with the Father and the Son Jesus Christ. The present state of the Church shows many bodies, many heads and many law-givers. Can they all be the Church of Christ? Impossible, if judged according to the Scriptures.

2d. "There is one Spirit." This Spirit dwells in the one body. "Ye are the temple of the Holy Spirit." This body is the habitation of God through the Spirit—the Spirit of God—the Spirit of Christ which dwelleth in them, the same Spirit by which God will quicken their mortal bodies, or raise them from the dead. Rom. 8. The fruits of the indwelling Spirit are love, joy, peace, etc. Gal. 5. Every member of the body possesses this Spirit, and bears the same fruits.

3d. "They are all called to one hope." This, the object of their hope, is set forth in the Gospel, as, glory, honor, immortality and eternal life, with all

the blessings of Heaven, promised in the New Covenant.

4th. "One Lord." Though there be lords many, with us there is but one Lord Jesus Christ, by whom are all things, and we by him. He is Lord of all in heaven and in earth. To his orders and commands, all Christians are obedient. To his government they all submit.

5th. "One faith." Though there be faiths many, yet with us there is but one faith, the faith of Jesus Christ, the faith once delivered to the saints, the faith which the apostles preached, and to which they urged obedience for salvation. The New Testament is the one faith of Christians.

6th. One baptism." This is the baptism which the apostles were commissioned by the Saviour to administer to all believers, and is one part of obedience to the one faith, through which salvation is promised.

7th. "One God and Father of all." For though there be gods many, with us (Christians) there is but one God, the Father, of whom are all things, etc.

Here is a confession of faith, on which Christians were once united according to the will of God. Every article of it is essential to our salvation. On this must the Church settle again, before she becomes united, and before the world can be saved.

Can any Christians of any sect object to unite on this Divine confession of faith? Do not all acknowledge, there is but one body, of which Christ is the head? Do not all acknowledge, that the Spirit of the Son dwells in this one body, and that each member drinks into this one Spirit, and bears the fruits of the Spirit,—love, joy, peace, etc.? Do not all Christians have the same hope set before them,—glory, honor,

etc.? Do they not all claim the same faith, the New Testament? True, they have and may have different opinions of many truths of this faith; yet if with these opinions, they show that they are members of the one body, and have the one Spirit, and bear the fruits of the Spirit—that they are inspired with the hope of immortality to be holy as God is holy; who will reject them? Let them have their opinions, seeing they do not influence the heart to evil practices. "Him that is weak in the faith receive ye, without regard to diversity of opinions." To unite upon opinion is like building a house upon the sand—it will fall.

Do not Christians own the one Lord Jesus Christ the Son of God, sent to be the Saviour of the world? Different opinions are formed and entertained with respect to his person; but do not all true Christians show their love to him by keeping his commands? Do they not unreservedly trust in him, believing firmly that he is able to save them? Speculation and controversy on this point have done incalculable mischief in the Christian world.

Do not all profess the one God and Father of all? Surely there can be but one faith on this subject, however jarring may be the speculations of men.

Which of all these sects can say, we are in this union? I ask each, are you the body of Christ? Then you alone have the one Spirit. All the other bodies of the sects are not the body of Christ, and have not his Spirit dwelling in them, and therefore are none of his. If any one sect claims to be the body of Christ, they unchristianize all the other sects. Can all the sects collectively make the one body?—then all the sects have the one Spirit dwelling in them, and consequently have the fruits of the Spirit—love, joy, peace,

etc. Can it be possible then that they are all one, and yet divided into contending factions? Can they all have the one Spirit and bear the fruits of it, and yet instead of peace, love, etc., bear the fruits of hatred, discord and strife? "*Judæas appella credat, non ego.*" These human constituted bodies must be dissolved before they become the one body of Christ, and drink into the one Spirit. They must cast away their various faiths, and receive the one faith of Christ. They must relinquish their vain philosophy respecting the Father and the Son, and learn the truth from the Great Teacher.

My brethren of the various denominations, bear the exhortation of an old man, now past the age allotted to mortals, who must soon quit the busy scenes of this life. You all see, and the pious of every name deplore the miserable state of Christianity as now presented to view. It is high time to awake out of sleep, and no longer indulge in dreams of better days, while we are inactive to hasten them on. You need not conviction of the vanity of expecting a union of the sects as such—you must pronounce the idea chimerical and absurd. It must be effected on God's own plan, and it will be effected, or the prayer of Jesus remain unanswered. Some of you say it will be effected in the millenium. No, it must be effected before, that the world may be brought to believe and be saved. When Christ shall come the second time, it will be to judge, not to save the world.

While Protestants are wrangling and dividing, it is food to the Papists, who eagerly watch and wish for our destruction. By our conduct we are healing the deadly wound of the beast, who is pouring, *now* pouring his vassals in thousands on our peaceful shores.

They are decoying our citizens' children to their high schools, and instilling into their tender minds their pernicious, anti-Christian doctrines. Many of the dignitaries of the established church of England are engaged to effect a union with the old mother. This is natural. Our divisions and strifes are fast paving the way for Papal despotism, for Papal rule, and for the Papal inquisition. Our divisions are driving thousands to scepticism, and hardening the world of the ungodly to their utter ruin. Our divisions are drinking up the spirits of the godly, destroying the influence of Christianity, and barring the way to heaven.

This, my brethren, you will acknowledge; and yet, how—Oh how can you be inactive? How can you any longer labor to establish a party, and not summon all your powers to promote the union of Christians? "Self must be humbled, pride abased, else they destroy our souls." I fear that real Christians in every party are in the minority, and the opposite character among them will, of course, oppose. But we must come out from among them, and be separate — leave all for the kingdom of heaven's sake.

You know, my brethren, this event must take place sooner or later, and the sooner the better. But you ask, What shall we do? I daily pray for the union of Christians, and am waiting for God to effect it." Do you wait for God to work a miracle to convince you of a plain duty? Do you wait for him to force his people to do right? In vain you pray—in vain you wait, while you remain idle and inactive in the great work.

I advise you to call a convention of the churches of all Protestant denominations. Let the churches select their wisest and best men to attend it. Let them come

together in the Spirit, and in the spirit of meekness confer on this all-important subject. Selfishness, the pride of a great party, and of opinion, the love of power, honor and wealth are the great objections to such a course. The clergy should be the first to promote it, but I fear, judging from historical facts in all past ages, they will be the last.

Will any respond to the proposal? Will editors of religious periodicals give an expression of their sentiments? Will they assist us in our essays to effect Christian union?

CHAPTER XVI.

FUNERAL SERMON OF J. MATHES, BY E. GOODWIN—SERMON BY J. WRIGHT.

FUNERAL SERMON, BY ELIJAH GOODWIN,

Delivered at Mount Tabor Church, Morgan County, Ind., June 7th, 1857, on the death of Eld. Jeremiah Mathes.

Brethren and Friends,—We have convened to-day under very solemn circumstances. Death, that relentless disturber of all human affairs, has visited one of our Christian families, and torn from the fond embrace of many loved ones, a father in Israel. And although many months have passed away since this sad event occurred, still its melancholy effects linger in the memory of many bereaved, weeping friends; for this is one of those afflictions which are not soon forgotten. And how can it be? When one with whom we have lived, and toiled, and suffered, and rejoiced and worshiped for many long years, is taken from our midst, and is shut up in the low, dark, damp grave, who could withhold a tear? But still nearer—when a father, a beloved father, who has long given counsel to his children, training them in the way they should go, sinks to the tomb, from a large circle of filial, loving children, how can they soon forget the mournful scene? Once more—contemplate a blooming, youthful pair, led to the hymeneal altar, there

plighting to each other their hearts and fidelity. Thus they commence life's journey, as sharers of each other's cares and joys and sorrows. Time rolls on, until fifty years' constant and fond association has bound their hearts together in the strongest ties known to humanity—they have become one, not only legally and ceremonially, but really. Their views, their thoughts, their sympathies, their very nature, if not their being, have mingled into one. But alas! death, the monster death, visits the humble abode of these long-tried friends, and one is taken and the other is left. Surely such a bereavement would be long remembered by the fond friend who is left lingering on Jordan's shore, casting a long and anxious look after him who has thus passed away.

Such, dear friends, are the scenes which we commemorate to-day. A brother in the Lord—a father in the flesh—a kind husband, dearly beloved—has passed away from our midst, leaving eight great grandchildren, fifty grandchildren, eleven children, and an ancient bosom companion, by whose side he trod life's rugged path for more than half a century, to mourn over his departure. And we have convened to-day, dear friends, to pay a last tribute of respect to the memory of our deceased brother, and to "weep with them that weep."

The friends of the deceased have selected as the basis of the discourse on this solemn occasion, the following words:

"I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also who love his appearing"—2 Tim. iv: 6, 7, 8.

This language was employed by Paul, the great apostle of the Gentiles, but a short time before he fell a martyr to the cause of truth. The Divine record leaves Paul in Rome, when taken there by his own appeal unto Cæsar. See Acts xxxiii: 30, 31. During this imprisonment, we presume, he wrote his first epistle to Timothy. At this time he seems to have had strong hope of being delivered. Hence he said, "These things write I unto thee, hoping to come unto thee shortly"—1 Tim. iii: 14. But while writing this second epistle, he appears to have had no such hope. It would seem that the sentence of death was now upon him, and hence he says, "I am now ready to be offered, and the time of my departure is at hand." I am about to be offered as a living sacrifice to the cause of truth for which I have so long contended, and for which I have suffered the loss of all earthly things. Thus, standing on the crumbling verge of time, just about to plunge into eternity's boundless ocean, as is natural, he looks back upon his past life, and exultingly exclaims—"*I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.*" Oh! what a happy terminus to life's toils and labors was this.

It is generally believed that Paul draws this description of his life and its triumphant close, from the Olympic games, with which the world was so familiar at this time. With this conviction, I have concluded that, in order to fully understand this Scripture—to

see its beauty, and feel its power, it will be necessary, briefly, to notice these games and the laws by which they were governed.

The precise time of the commencement of these public exhibitions is lost in the dark shades of mythological antiquity; but they were revived in Greece about 884 years before the birth of Christ, some say only 828. They were celebrated every fifth year. "The exact interval at which they occurred was one of forty-nine and fifty lunar months; so that the celebration sometimes fell in the month of July, and sometimes in August." "They were celebrated at Olympia, a sacred spot on the banks of the Alpheus, near Elis."

The exercises in these games, when first revived in Greece, were merely foot-races; but additions were made from time to time. Wrestling was introduced about 708 years before Christ. Leaping, throwing the quoit, and throwing the javelin, were introduced about the same time. Boxing was introduced about 688 years before the birth of Christ. Races on horseback and in chariots finally formed a part of these contests.

Among all these various exercises, the apostle seems to have selected three by which to illustrate the Christian's life. These are running, wrestling, and boxing or fighting. These seem, according to Paul's conception, to bear the nearest resemblance to the mighty conflicts, and persevering efforts necessary to the obtaining of eternal life.

These games were all performed according to fixed and well defined laws. The ground set apart for these exercises was called the *stadium*, from the name of a Greek measure. It was about six hundred feet long,

and about one hundred and thirty feet wide, of an oblong shape, being square at one end, and semi-circular at the other. On each side of the ground set apart for the exercises, were seats, rising one above another, so that those seated on the back seats could see the performances over the heads of those before them. During the games these seats were filled with persons of high rank from all parts of the kingdom.

Persons intending to engage in the contest, entered their names as competitors, ten months before the festival, stating at the same time the prize for which they intended to contend. These ten months were spent in preparatory exercises; the last thirty days of which they were thus engaged in the Gymnasium at Elis. During this training they were under teachers, and paid strict regard to their dieting. To this the apostle refers when he says, "They that strive for the mastery are temperate in all things." No person was permitted to engage in the contest who had ever been guilty of murder, theft, or any heinous offense.

"When the festival arrived, their names were proclaimed in the stadium, and after proving that they were not disqualified from taking part in the games, they were led to the altar of Jupiter, the guardian of oaths, where they swore that they had gone through all the preparatory exercises required by the laws, and that they would not be guilty of any fraud, nor of any attempt to interfere with the fair course of the games. Any one detected in bribing his adversary to yield him the victory was heavily fined." "This oath being taken, their relations and countrymen accompanied them into the stadium, exhorting them to acquit themselves nobly." To this Paul refers when he says to Christians, "Quit you like men, be strong." These

games were a part of the religion of the Greeks. "They were looked upon as sacred, and were originally established in honor of the gods, and were always begun and ended in sacrifice."

These contests were all performed according to well defined rules, and even their preparatory exercises were performed according to these laws. While those who intended to engage in boxing were practicing for the contest, they were said to be beating the air. To this Paul refers when he says, "So fight I, not as one that beateth the air;" thus intimating that he was not merely practicing for a future engagement, but that he was already in actual conflict, having a real antagonist before him. Boxing and wrestling were sometimes combined; and he who threw his adversary three times was declared conqueror, unless he who fell could succeed in pulling his antagonist down, and then turn him under and hold him there. To this Paul refers when he says, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." Dr. McKnight renders this passage thus: "I bruise my body, and lead it captive, lest perhaps, having proclaimed to others, I myself should be one not approved." We have already seen that in those Grecian games, proclaimers introduced the contestant into the stadium. These proclaimers went along the stadium, and proclaimed the names of the contestants, the prizes for which they were about to contend, and the laws by which they were to be governed. In the Scripture just quoted, Paul contemplates himself as a proclaimer. He had proclaimed the laws of the holy conflict; he had introduced multitudes into the Christian stadium; and had exhorted them to acquit themselves nobly; to

"fight the good fight of faith, and lay hold on eternal life." But he considers himself as more than a proclaimer. He had also engaged in the same conflict; he too was contending for a crown. These things being so, he says, I bruise my body; I bring it under, and keep it in subjection.

By the body, he means the *old man*, as he calls it on another occasion. In the Grecian games it was very common for those who engaged in boxing, to be very much bruised and mangled, especially about the face and eyes, which sometimes resulted in death. And when one of the parties leveled the other to the ground, he made strong efforts to keep him under, lest he should rise and overcome him at the last. So the apostle would represent himself. He had gained a momentary advantage over the body of sin; he had brought into subjection his unholy passions and desires, and he now says, I bruise this old man—this body of sin and death, and bring it under, and keep it in subjection to "the law of the spirit of life in Christ Jesus."

The Roman Church, applying this expression of the apostle literally, established their whole system of penance, by physical tortures, supposing that by afflicting the body *literally*, they can the more easily keep the soul pure. But the apostle had another and a higher view of the subject. He bruised the *old man*, and kept under all his unholy desires and passions; and he says he did all this lest after he had proclaimed to others the rules of the Christian warfare, and had introduced many into the heavenly contest, he himself should be a cast-away, should be rejected and lose the crown.

In those Grecian games, if any one who had engaged in the contest should not contend according to the prescribed rules, he lost the prize. To this Paul refers when he says, "If a man also strive for the mastery, he is not crowned unless he strive lawfully"—II. Tim. ii: 5.

In such a case, the judges of the games proclaimed aloud the name of the person, and the fact that he had forfeited the crown by violating the laws of the contest. This being done, he was driven out of the stadium with disgrace, followed by the officers of the exercises, pouring contemptuous epithets upon him. And even the spectators, from all parts of the amphitheater, would hiss at him and hurl after him the most withering reproaches.

But how much greater the reproach that must fall upon him who has entered his name as a contestant for eternal life. In his baptism he has vowed to be true to the rules laid down in the Holy Scripture to govern the Christian warfare, and has thus engaged in the conflict; but after all, he permits the world, the flesh, or the devil to overcome him; or he turns aside from the holy commandments designed to govern the Christian life, and thus is rejected, and loses the crown! Oh what eternal, hissing, burning contempt must fall upon him forever!

Now to avoid this, and to gain the crown at last, Paul bruised the body of sin; he mortified his "members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Col. iii: 5. These he held under subjection, lest having proclaimed the Gospel to others, he himself should be rejected. Oh what

an example is this for Christians, and especially for all those who are engaged as proclaimers of the Gospel. Lord help us—Lord save us.

While exercising for the Grecian games, those intending to engage in the foot-race wore heavy weights about their garments, and when they entered the stadium, they threw these weights off, that they might appear light, and run unincumbered, and then they had to run precisely on the track which was marked out, while thousands were gazing upon them. To these facts the apostle refers in the following Scriptures: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "I therefore so run, not as uncertainly"—"forgetting those things which are behind, and reaching forth to those things which are before, I press toward (along the mark: *McKnight's trans*). for the prize."

But now the apostle, contemplating his Christian conflict as about ended, exclaims, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight—good because I have conquered—and good because I have conquered according to law. In every effort I have acted according to the holy commandments of Jesus Christ my Lord. I have not sought to please men, for had I so done, I should not have been the servant of Christ. Even the things which were so dear to me, I counted but loss, that I might gain the approbation of our Lord and Saviour."

He then proceeds to contemplate his Christian life under the figure of the Grecian races, and says, "I have finished my course." As before stated, the track

was marked out on which the races were to be run. It was a straight and narrow path, and the whole length constituted *a course.*

In our text the apostle regards himself as having run clear through the Christian stadium; the whole length of his race he had completed. He had all the time considered Him who had endured such contradictions of sinners against himself, and therefore he never grew weary, nor did he faint in his mind. He did not stop to confer with flesh and blood, that he might gain praise of men, but he pressed straight forward in all the work of faith, and labor of love, and patience of hope, fixing his eye upon the prize at the end of the race.

Thus does the apostle reflect with joy upon his Christian course; and now, at the very close, he triumphantly exclaims, "*I have kept the faith.*"

Dr. Clark gives the following note on this phrase: "As the laws of these games must be most diligently observed and kept; for though a man overcame, *yet is he not crowned unless he strive lawfully*, so I have *kept the rules* of the spiritual combat and race, and thus having contended lawfully, and conquered in each exercise, I have a right to expect the prize." Thus you see that the Doctor supposes that by *keeping the faith*, Paul meant that he had kept all the rules of the Christian life as revealed in the Bible. No doubt this is all true, but I think he means more than this. He had kept his faith in Christ as the Son of God, who died for our sins and rose again; that he had held on to his faith in the Gospel, in the midst of all his trials and afflictions. He would seem to say—When I entered this holy contest, I did it under the influence of strong faith in Christ; I then believed that he was the true

Messiah of whom Moses in the law, and the prophets did write. Thus believing, I gave up my worldly honors and prospects; I renounced my former religious views and opinions; I laid aside every weight, and the sin which most easily beset me, and entered the contest, resolved on victory or death.

Well, I have had a mighty struggle, I have had fightings without and fears within. I have been awfully beset with the evil propensities of my own fallen nature. I have had to wrestle with flesh and blood; but not with flesh and blood only, but against principalities and powers, against spiritual wickedness in high places, or against wicked spirits in the air, against the rulers of the darkness of this world. I have made some narrow escapes. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I have been in the deep;" I have been in "perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea," and worst of all, "in perils among false brethren" (See 2 Cor. xi: 24–26). But none of these things moved me—I have kept the faith—I have held on to my integrity—I have advocated the truth in private circles and in the great assemblies; in the market places and in the public schools; I have plead the cause of Christ in the prison, and before the judicial courts of the country; I have even dared to plead the cause of our holy religion before the Areopagus, or Grand Council of Greece—at all times, and in all places, and under circumstances the most trying, and afflictive, I have kept the faith.

But now I am ready to be offered—I have finished my course, I have fought the fight, and although it has been a hard fight, and a long fight, yet I have fought it well; I have conquered, and I have done it according to the Gospel of Christ; and therefore there is laid up for me a crown of righteousness, which the Lord the righteous judge will give unto me in that day, when the Judge of the contest shall decide the destinies of all.

In the Grecian games the contestants do all to obtain a corruptible crown, composed of laurel leaves, which soon fades on the victor's brow, but I have contended for an immortal crown—a crown that fadeth not—a crown that shall outshine all the gold-bespangled crowns of all the kings and emperors of earth. And now that crown is laid up for me—it is laid aside for me, and the Lord, who is the judge of the contest will give that crown to me in the final day, for he is a righteous judge—he will make the awards according to law, according to the rule laid down in his *holy Word* for the government of God's people. Being confident of this, and knowing that I have kept all these rules, walking in all the commandments and ordinances of the Lord, I know that I shall receive the crown of righteousness that fadeth not away.

In the Grecian games, there were two hours set apart for the contests, one in the forenoon, and one in the afternoon. Those who succeeded in gaining the prize in the morning engagement, did not receive the reward until noon; and those who proved victorious in the afternoon, did not receive the crown until all who entered for that hour had finished the contest, till those who fought had closed the contest, and those

who run, had finished their course. Hence those who proved victorious in the early part of the engagement, waited until the appointed hour to receive the prize.

To these facts the apostle compares his case. Hence, though he had fought the fight, and had finished his course, he did not expect to receive the crown at that moment. The conflict was not yet over with all; many were yet fighting; many were still running the Christian race. But the hour was appointed when the Judge of the contest, the Judge of the living and the dead, the righteous Judge, will pronounce upon the case of all men, and then, Oh then, said Paul, I shall receive the unfading crown.

Such, Christian friends, seem to have been the reflections of the great apostle of the Gentiles at this trying moment; such his anticipations at the very door of death. Doubtless the sentence of death was now upon him; the hour of his execution was at hand—he was about to die for the religion of Jesus Christ, but in sight of a martyr's death, when the implements of his torture may have been before him, he calmly exclaims, I am ready—my time has come, and I am prepared—O what a happy death! what a triumphant close to the mighty struggle!

But there is one expression, at the close of the text, in which we are more directly and personally interested. The apostle declares that there is not only a crown laid up for him, but also for all who love the appearing of Christ, that is, for all who fight the good fight of faith, and finish the Christian course according to the rules of the contest; or, to speak without a figure, this crown of righteousness is for all who love God and keep his commandments; who "serve God acceptably, with reverence, and godly fear."

Yes, brethren, for all who thus finish their course with joy, there is reserved in heaven, a crown of righteousness which fadeth not away.

Here I must make a few remarks in reference to crowns.

Crowns are worn by kings as emblems of power; hence the expression, "There is power in the crown." The word *power* is not here used in reference to physical strength, but it signifies *authority;* hence the saying, "The crown must be obeyed."

Well, Christians are said to be made kings and priests to God, and it is said they shall reign with him in life. Rom. v: 17; Rev. v: 10. All that is meant by these expressions we can not now fully understand, but eternity will reveal it; then shall be understood what is meant by our Saviour's parable, in which the Lord said to one servant, be thou ruler over ten cities, and to another be thou ruler over five cities. May not such redeemed persons bear upon their immortal heads crowns of glory.

But crowns are also emblems of honor, hence the saying, "The crown must be respected." The crowns placed upon the heads of the victors in the Olympic games, were valueless in themselves, but still they were highly prized; men would strive and wrestle, and run with all the power they possessed, to gain these fading crowns; they would be temperate in all things; and in the hour of the contest they would exert every muscle and put all their physical energies to the utmost stretch to gain the crown. Now they did not do this for the real value these crowns possessed, but for the honor which attached to them. These crowns had a voice, the language of which was —*Honor to the victor.* Those who came off victorious

in these games were honored by all the spectators; their names were heralded by the public proclaimers, and in after life they were admitted to the highest honors—they received the smiles of the nation.

From these considerations the term *crown* was adopted as a figurative expression to denote *honor*. When Israel had apostatized and the glory of God had departed from them, the prophet said: "The crown is fallen from our heads"—Lam. v: 16.

Paul uses the term in the same sense when he says, "Dearly beloved, my joy and crown, so stand fast in the Lord"—Phil. iv: 1. Again, "For what is our hope, or joy, or *crown* of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his appearing?" I. Thes. ii: 9. The meaning of which is, that these churches and brethren were an honor to him. In their lives as Christians, and the order, harmony, influence and spirituality of these brethren was seen the efficiency of Paul as a teacher of our holy religion, and as a pastor, under Christ, of the sheep-fold of God.

And I may pause to say, that you may generally form a pretty correct idea of the character and efficiency of those who have the charge of congregations, by the general order and character of the churches over which they preside. When you see a church living in disorder and confusion, neglecting the ordinances of the Lord's house, and every thing apparently at loose ends, you may take it for granted that the elders or pastor of that church are, or is not very efficient; that they lack wisdom, or skill, or zeal, or interest in the cause of Christ. But when you see a congregation in which every thing is moving on in order and harmony; the members all in their places,

ready to every good work; you may be sure that that church is blessed with efficient overseers. Such a congregation is a crown that is an honor to those who have taught them the ways of righteousness.

To this fact Paul refers in these Scriptures, saying that the brethren at Philippi and Thessalonica were his crown; they were an honor to him; and he carries the idea to the judgment-day, declaring that they shall be his crown of rejoicing in the presence of Christ on that solemn occasion. What a thought—when God shall judge the world by Jesus Christ according to the Gospel which Paul preached—when the long line of Adam's race shall stand before the judgment-seat of Christ, Paul will be there, and these brethren, brought to the knowledge of the truth by his instrumentality, and trained for heaven by his godly admonitions and pious example, will be there, and in the presence of an assembled universe, will confer honor on this holy apostle—shall there be his crown of rejoicing.

But this is not all that Paul had in an anticipation. A glorious immortal body, and an eternal life, formed a part of that honor which was laid up for him. Union with God, and our Lord Jesus Christ who died for us, and with all the holy angels, together with all those who shall have been redeemed from the earth by the blood of the Lamb of God. This crown—this eternal weight of glory Paul expected, and it gave him hallowed joy at the very door of a martyr's death. And this crown of glory, Christian friends, awaits every victor in the mighty conflict for heaven, for our text says, it is for all who love his appearing. In the Olympic races, "all run, but one obtained the prize;" but in the Christian race, all may run, and all may

obtain a crown; for the contest is not between Christians, but between the Christian and evil—between truth and error—between righteousness and sin. The Christian is engaged on the side of truth and righteousness, and if he overcome sin in all its various forms, and maintains his Christian character in despite of all the unhallowed influences which may be brought against him by the world, the flesh and the devil, he shall surely obtain the prize, for Christ, the impartial Judge of the contest, has said, "Be thou faithful unto death, and I will give you a crown of life."

In those Grecian contests it would sometimes happen that a person would contend powerfully for a time, and seem to be just ready to conquer, and thus gain the prize, when his antagonist would make one more mighty effort, and overcome him, and win the laurels. And has it not often happened thus in the Christian contest? Persons have engaged in the holy war—they have fought well for a long time—they met the tempter in various forms and put him to flight. But finally the enemy took the advantage of an unguarded hour, and captured him, and led him into sin again. Sometimes Christians run well for a while, but they get hindered; perhaps some one puts a stumbling-block in their way, and they stumble and fall!

Brethren, this is awful! See that soldier of the cross, who has fought long and hard in the combat for heavenly honors, and now, when the conflict is nearly over, for want of one final effort, he is overcome by the tempter and loses the crown; or, to use the figure of the race, he has entered according to law, he has run well for a time, all have hopes of his success—the eyes of the inhabitants of three worlds are upon

him—this world endeavors to turn his attention to the right or to the left—the devil tries to affright him out of the way—but he disregards all these things—the angels look on with delight, and Christ, the Judge of all, holds out the crown, saying, "Be thou faithful until death, and this crown is yours." But, alas! just before he reaches the goal, when almost ready to lay hold on eternal life, he stumbles and falls—he loses the crown, and in the last day is driven away from the presence of God and the glory of his power, pursued by all the withering reproaches of a guilty, self-condemned conscience.

Brethren, shall this be the end of any one who hears me to-day? May God, of his infinite goodness and almighty grace forbid it.

But I must now call attention to the brother's case whose decease occasioned our present meeting, and in whose memory this discourse is being delivered. Bro. Jeremiah Mathes has finished his course, and has gone to rest, until the great and notable day of the Lord shall come—the day in which all the victors in this holy contest shall be crowned.

Bro. Mathes was born in Shenandoah county, Virginia, November 2d, A. D. 1777, and he departed this life on the 5th day of September, 1856. He emigrated to Kentucky at an early day, and located on Harrod's Creek, in Oldham county, near where the village of Brownsburg now stands. Here he entered his name as a contestant for the crown of eternal life—here he entered the Christian race. Believing it to be his duty to identify himself with the people of God in church membership, and knowing that the struggle for life eternal would be a hard one, and that he would need all the assistance which Christian association and

church ordinances could afford, he united with the regular Baptist Church. In this church he lived and maintained the character of a worthy member for many long years. Long did he fill the office of church clerk in this congregation. I presume that his handwriting, penned forty years ago, may yet be seen among the records of the Harrod's Creek Church.

In 1816 he removed to Indiana, and after remaining a short time in Jackson county, he located in Owen county, near the present site of the town of Gosport. "While living here he became convinced of the errors of Calvinism and some other peculiarities of the Regular Baptist system, and particularly the impropriety of human confessions of faith, rules of decorum, and sectarian names, and, renouncing the whole, he united with the Christian Church upon the Bible alone. He rejoiced greatly in the freedom of the Gospel, and no man ever loved the cause of Christ, or the brethren more than he." (See his obituary in Ch. Record for Sept. 1856.)

It was at a general meeting held at Old Union, near Bro. Mathes' residence in 1826, that I first saw him. And though I have seen him but seldom since, yet well do I remember his countenance, his sweet voice while singing the songs of Zion on that occasion, and certain conversations that I there heard between him and other brethren. I remember it was then said, "Bro. Mathes is a very good man, but he has some *singular notions.*" But these same brethren have long since learned that what they then called "*singular notions*" are Bible truths.

The truth is, although we had renounced all human authoritative creeds and party names, and had professedly taken our stand upon the Bible *alone*, still we

had among us some of the traditions of the fathers, and the customs of others, for which we had no Bible authority, such as mourning-bench conversions, and the telling of Christian experiences before, and in order to baptism, etc. Now, Bro. Mathes had learned faster than some others, and he was not backward to speak of the inconsistency of professing to take the Bible for our only rule of faith and practice, while practicing in the solemn acts of worship, things for which we have neither precept nor example in all the writings of the inspired apostles. Still he was so mild, and spoke of these things with so much Christian kindness, that every body loved him.

Bro. Mathes was truly one of Zion's sweet songsters. His voice was as clear as a nightingale's, and he loved to exercise it in singing praises to God, always, however, choosing such poetry as contained good sense and Bible ideas.

In 1831 he met with an accident which came well-nigh taking his life. He and his son James M. were in the woods together, when a branch of a tree, falling with great force, struck him on the head, rendering him senseless and almost lifeless. James, not willing to leave his father in that apparently dying condition, in order to go for aid, carried him helpless and almost lifeless, on his own shoulders near a half-mile, and laid him on a bed all covered with blood. He remained two weeks unable to learn what had hurt him. From this tremendous shock his voice never recovered, but he still loved the music of Zion dearly.

Bro. Mathes was a quiet man, and therefore seldom had any difficulty with a neighbor, and although he lived in this world of strife for more than seventy-nine years, I am assured that he never had a suit at

law with any man. He loved the name and worship of God, and always filled his place in the Lord's house when it was in his power to be there. Suffice it to say, once for all, he was a good man.

He and his worthy consort, Sister Florence Mathes, who still lingers on the shores of time, raised a family of eleven children—six sons and five daughters—all of whom are now living, and all members of the Church of God—three of whom are preachers of the Gospel. J. J. W. Mathes, of Lawrence, who labors much in word and teaching—John C. Mathes, now of Daviess county, who is giving himself wholly to the work of an evangelist, and James M. Mathes, long known as one of Indiana's ablest proclaimers of the ancient Gospel, and the founder, editor and proprietor of that valuable periodical called the *Christian Record*—all belong to the family of him in whose memory we now speak. These facts speak volumes in favor of the family culture and moral training of our departed brother and his pious companion. Oh, what a world we would now have if all fathers and mothers, during the last seventy-five years, had been equally pious, equally devoted to the Bible, and equally careful of the moral and religious training of their children.

But Bro. Jeremiah Mathes is gone—he has passed away from the busy scenes of this life, and is now at rest—for he died, as he had lived, a Christian. And that Divine Saviour in whom he believed, and whose religion he embraced more than fifty years ago, did not forsake him in the last trying hour. A short time before he expired, he said to those of his children who were present, "I have tried to raise you in the nurture and admonition of the Lord." Then addressing his aged companion, he said, "If it is the Lord's will,

I am ready to go. I think the time of my departure is at hand; but I can say with the apostle, 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give unto me in that day.'"

These blessed words were among the last he ever uttered, and it was this circumstance which prompted some of the family to request me to make these words the theme of this funeral discourse. Oh what a happy terminus to life's journey—what a triumphant close of the Christian warfare. Who can appreciate the sacred peace and holy anticipations of our beloved brother, when, with the last pulsations of mortal life, he could whisper, "I am ready to go; I have fought a good fight, I have finished my course, I have kept the faith."

Yes, dear friends, Bro. Jeremiah Mathes has finished his course—he has run clear through the Christian race—he has fought his last battle. It was with him a long conflict—a long race—more than fifty years was he in the field of battle—more than half a century was he on the Christian stadium. True, he did not have all the trials to contend with which beset the Apostle Paul; he was never stoned or imprisoned for his religion. Still he had a long, hard fight. He had not only to wrestle with flesh and blood, but against all the allurements of this vain world, and the temptations of the wicked one. But he battled manfully, and, by the grace of God, he conquered. He run long, but he ended the course in peace, and could therefore say in his expiring moments, I have kept the faith—the faith which first influenced him to engage in the holy war, strengthened him throughout the

mighty conflict, and gave him sweet consolation in his dying moments. Fain would the devil have wrested this shield from him—fain would he have torn from his heart that faith which sustained our brother in every conflict. The tempter well knew that faith is the Christian's "victory which overcomes the world," and therefore he no doubt often tried to rob him of whom we now speak of his confident faith in Jesus the Christ, and in his precious promises. But the tempter failed—the good man held on to his shield, and therefore could say at the very close of the race —just as the last vital spark was being quenched by the cold dashing waves of death — I have kept the faith—henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give unto me in that day. Thus saying, he calmly stepped aside—he walked out of his earthly tabernacle, and all of that good man which remained visible, fell asleep without a struggle or a groan.

But permit me to say to you, my dear friends, children and relatives of the deceased, that was only the outer man you saw expire—it was only the earthly tabernacle which you laid away so carefully in the grave. The inner man, that is, the man proper, has departed to the paradise of God, to await that bright day when all the victors shall be crowned. And even now he is happy, for the Spirit saith, "Blessed are the dead that die in the Lord"—and it was said of the poor beggar who died at the rich man's gate, "*Now he is comforted.*" So we may say, dear friends, of our departed brother; and I speak it for your consolation—NOW HE IS COMFORTED. Then dry your tears, and resolve to fight the good fight of faith, that you may all finally lay hold on eternal life. Yes, Sister Mathes,

he by whose side you have so long fought in the Christian warfare, with whom you attended the house of worship for so many years, is now at rest, and it can not be long before you shall finish your course, and join him in the better land.

And let me say in conclusion, to the children and relatives of the deceased, and to all others, Oh let us be faithful to God and his holy cause, that when our change shall come, we may be prepared to say, I am ready.

A DISCOURSE, BY ELD. JACOB WRIGHT.

June, 1854.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The above reading we have in Paul's letter to the Colossians, 1st ch. 28th verse; and we present it as a foundation for a discourse. And in the examination of the above passage we propose to notice it in the following order:

1. Who was the subject of preaching represented by the term "whom" in the text? 2. Who were the preachers referred to by the term "we"? 3. Were they capable? 4. Were they authorized? 5. What were the character and style of their preaching; and 6. What was the object of their preaching?

In regard to the term "whom," a careful perusal of the context will satisfactorily explain who the apostle meant by the term; for in the previous part of the chapter he refreshed their minds with the fact, that they had been delivered from the power of darkness, and had been translated into the kingdom of God's dear Son—in *whom* they had redemption through his

blood, the forgiveness of sins. In whom also they had been equally (Jews and Gentiles) raised to such exalted privileges, that they fully represented the glorious influences of the Gospel of Christ among them.

The apostle appeals to the fact of his being a minister of the Gospel; he also appeals to his knowledge of the mystery that had been hid from ages and from generations; but is now made manifest or plain to his saints, to whom (that is, to his saints) God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you (Gentiles) the hope of glory, "whom we preach." Showing clearly that Christ is the subject of proclamation referred to by the term "whom" in the text.

In regard to the second point in our arrangement—Who are meant by the term "we"? It is evident that the apostle includes himself with others, by the use of a pronoun of the first person, plural number, *we*. Therefore, as it is clearly demonstrated that the Apostle Paul referred to himself as one of the preachers of our text, is it not reasonable to suppose that he classed with himself his fellow apostles, who were all equally with himself eye-witnesses, and prime ministers of the Lord Jesus Christ? Therefore, we think that it is clearly shown that the apostles are especially meant by the term "we" in the text. Having come to the conclusion that the apostles are referred to, we are now prepared for the third division of our subject.

3. Were they capable or qualified for the work? We argue they were, for the following reasons; First, the twelve associated with the Lord Jesus all the time he went in and out among them, beginning from the baptism of John, until the day in which he was taken up into heaven, a period of some three years and a

half, during which time he was busily engaged in communicating to them the knowledge of his kingdom, and instructing them in its mysteries, concentrating all their energies upon that single subject; and it would seem that in that length of time, under a competent instructor, they ought to be well prepared for their work. And especially when we reflect that almost as soon as they passed from under the personal instruction and guidance of the Saviour, they were placed directly under the personal instruction and guidance of the Holy Spirit, who was to bring to their remembrance all things that Jesus had taught them, and guide them into all truth. Besides, he (the Spirit) was to furnish them with language and arguments to plead their Master's cause before kings, rulers, and governors of the earth, and all before whom they were permitted to stand. Is it not clear, therefore, that they were amply qualified for their arduous work?

I have sometimes thought that the apostles of our Lord have been slandered (perhaps unintentionally) by some of our modern preachers calling them illiterate Galileans, ignorant fishermen, etc.; while it is clear to my mind, that no class of graduates upon earth were ever better taught, more thoroughly instructed into, or better prepared with language and arguments to explain and defend the various arts and sciences into which they had been indoctrinated, than were the apostles of our Lord, to explain and defend the great science of human redemption through our Lord Jesus Christ, both before the ignorant and the learned. Therefore, we think their qualifications are abundantly proven. But we have said nothing about the qualifications of Paul, the great apostle to the Gentiles, and author of our text. It may be said that Paul did not

associate with the Lord during the period above referred to, and consequently did not sit under the personal instruction of the Saviour while he was on earth. This is granted; but still it is argued that Paul was qualified for the work assigned him (not by Gamaliel, but) by the Lord Jesus appearing to him personally, and thus preparing him to be a witness of his resurrection, revealing to him his will, and placing him under the personal instruction and guidance of the same Holy Spirit under whom the other apostles had been placed.

In proof of the above, we refer the reader to the 1st chapter, 1st verse of Paul's letter to the Galatians, where he affirms that he is an apostle not of men, neither by man, but by Jesus Christ, and God the Father. Again, in Paul's first letter to the Corinthians ii: 1, Paul says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." 2d verse, "For I determined to know nothing among you, save Jesus Christ, and him crucified." And again, 4th verse, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Now combining the above facts with the history of Paul's travels and labors, we have an unanswerable argument in favor of his Divine qualification. He commenced preaching in Damascus immediately after his conversion, as soon as he had taken some refreshment and was strengthened. From thence he went into Arabia and back again to Damascus; from thence, after three years, he went to Jerusalem, and remained fifteen days; at which time he saw none of the apostles, save Peter, and James, the Lord's brother. From there he returned to Ara-

bia, and after fourteen years he went up to Jerusalem, by revelation, an account of which we have in the 15th chapter of Acts, and also in the 2d chapter of Paul's letter to the Galatians. He there communicated to them the Gospel he had preached among the Gentiles. The most perfect harmony prevailed among the apostles and elders of the whole Church, when the preaching of the Gospel by Paul to the Gentiles, was compared with the preaching by Peter to the circumcision. (What a harmony if all the preaching of the present period were thrown into one general comparison!) And they gave to him the right hand of fellowship, and assigned to him the uncircumcision, or Gentiles, as a field of labor; thus acknowledging him God's chosen and qualified preacher to that field. From all of which we can clearly see that Paul was as competent to the work as the twelve. Having clearly seen that all the apostles were well qualified for their arduous task of preaching Christ, we are now prepared for the fourth and next division of our subject.

Were they authorized? This fact is clearly shown by the following Scriptures: First—Mat. x: 1–15; Mark iii: 14–19; Luke vi: 13–16; and John xv: 16. All concur in showing that the Lord chose twelve from among his disciples, whom he ordained to the ministry of the Word, and sent them immediately into the work, under his own personal instruction. It is true, however, that he restricted their ministerial labors to the lost sheep of the house of Israel, and thus they continued to labor under his instruction and at his command, until he had finished the work which the Father had given him to do on earth. At which time he suffered upon the cross a sacrificial offering for sin, triumphed over the ceremonial and carnal ordi-

nances of the law, broke down the middle wall of partition between the Jews and Gentiles, entered the domicile of death, grappled with the monster in his own dominions, wrested the keys of death and hell; and having spoiled him that had the power of death, that is the devil, he arose upon immortality's side of the grave, and appeared to his disciples, especially his apostles, and after lecturing them forty days upon the things that pertained to his kingdom, by consulting Mat. xxviii: 18–20; Mark xvi: 14–16; Luke xxiv: 36–51, we may clearly see that by the power or authority he had obtained in heaven, and on earth, in dying and rising again from the dead, just on the eve of his departure, in his valedictory address he enlarged their commission in two respects.—1st, In reference to their field of labor; and 2nd, In reference to the extent and character of their preaching. 1. Hitherto they had been confined to the cities of Israel, but now they are commanded to go into all the world, and preach the Gospel to every creature—teach all nations. 2. Hitherto they had been compelled to preach the kingdom of Christ, with all its privileges, prospectively; but now they are authorized to publish that he as king is crowned, and they, his prime ministers, are now empowered to act in his name—to assert the establishment of his kingdom, founded upon his Divinity; and throw open wide its doors for the reception of subjects from all the alien hosts on earth, who would from the heart acknowledge his Divinity, and upon their reception, to enjoy remission of sins and the gift of the Holy Spirit. But they were not to commence for a few days; perhaps they had been silent from the death of Christ till that day, and they were to remain silent until Jesus sent the promise of his Father upon them,

which was the baptism of the Holy Spirit. In obedience to the command of their Lord and Master, they went into Jerusalem, and continued in prayer and supplication until the day of Pentecost, when the Holy Spirit came on them, and prepared them (though Galileans) to speak in all the various languages then present; and thus the Lord acknowledged them his authorized preachers. And if the Lord has testified to their authority, surely we ought to receive his testimony.

But again. It may be said that all this does not prove the authority of the Apostle Paul. Well, very true; but the following Scripture will. And 1st, Acts ix: 15, the Lord said to Ananias, he (Saul) is a chosen vessel unto me to bear my name to the Gentiles. Again: Acts xxii: 14, 15, Ananias coming to Saul addressed him thus: The God of our fathers hath chosen thee that thou shouldest *know his will*, and see that Just one, and shouldest hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard. Again: Acts xxvi: 16, 17. We here learn that the Lord appeared to Saul for the purpose of making a minister and a witness out of him, and said to him, I now send you to the Gentiles; and Paul claims before King Agrippa that he was not disobedient to the heavenly message.—From all of which it seems that Paul's authority for preaching Christ is as clearly presented, and as forcibly demonstrated, as the authority of the twelve.

Having clearly shown, as we conceive, that in the text Christ was the subject of preaching, that the apostles were the preachers, that they were amply qualified for and authorized to the work; we are now prepared for an examination of the 5th and next point

to be considered, according to the division of our subject.

5. What were the character and style of their preaching? And 1st. They did not preach *themselves*, but Christ Jesus the Lord, and themselves *servants* of the Church for Christ's sake. And 2nd. It is manifest from the language of the text, that they preached Christ in a two-fold sense; that is, they preached Christ, 1, warning every man; and 2, teaching every man. And as the apostle has divided their preaching into two heads, 1, warning; and 2, teaching; we shall not interfere with his arrangement, but will endeavor to examine the appropriate bearing of each of these divisions. And in the examination of the first, how different the course pursued by the apostles to that pursued by many preachers in the present day! They did not attempt to warn men by simply alarming their fears, without informing their minds, or preaching the Devil, hell, and damnation. All these they might have done, and not have warned them much either, in the true spirit of the language of the text. We presume the apostles impressed upon their hearers the knowledge of their guilty and ruined condition, and then pointed them to Christ (the anointed), in all his official character, in whom *alone* they could find redemption from all their guilt. This order of their preaching appears manifest; first, from the meaning of the term employed in the text. Second, from practical illustrations given in their preaching.

1. Then we notice the meaning of the word employed. We have the word *warn* from the Greek participle *nouthetountes*, from the verb *noutheteo*, and according to Greenfield it means literally, 1, To place upon the mind; 2, To instruct; 3, To admonish; 4,

To exhort; 5, To warn; 6, To reprove; 7, To incite by admonition and counsel.

What a beautiful illustration of the meaning of the above term is given in the Apostle Peter's discourse on the day of Pentecost—a discourse that ought to be read, studied, understood, and thankfully received by every honest inquirer after truth, for two reasons—1, on account of the official character of the speaker; 2, on account of the combination of circumstances surrounding the delivery of the discourse. And 1. The speaker was an apostle, a prime minister of Jesus Christ, and one to whom he had committed the keys of his kingdom. Would we not listen with great interest, and place implicit confidence in any speaker holding such a high and responsible station under any monarch upon earth? How much rather then implicitly confide in the information imparted by one of the prime ministers of Jesus Christ, on the affairs of his kingdom. 2. There never was such a combination of important circumstances surrounding and giving character to any discourse ever delivered, either before or since. It was the first discourse delivered by the apostle after the reception of their new and enlarged commission—the first discourse delivered after the death of Christ—the first delivered after his resurrection——the first delivered after his ascension to heaven—the first delivered after Jesus was crowned King; and the first delivered after the descent of the Holy Spirit; delivered too under the guidance of the Holy Spirit—delivered in the presence of thousands of Jews that were in attendance, celebrating the feast of Pentecost—delivered in the presence of that large audience, in some sixteen or seventeen different languages—delivered on the anniversary of the giving of the law—

delivered in the presence of all the apostles—delivered on the most sublime and exalted subjects that ever engaged the human intellect.

And in the introductory part of this ever memorable sermon, we have a most vivid explanation of the term *warn*. In this discourse we not only have an illustration of the first meaning of the word, as given by Greenfield; but, singular as it may appear, it seems that in this one discourse we have an illustration of almost every meaning given to the word. It seems that the very first effort of the apostle, after gaining their attention, was with his spiritually-guided tongue, as a pen, to write in indelible characters upon the tablet of their hearts, the Lord Jesus Christ, in all his glorious and official character, as King, Priest, and Prophet. As King, to rule; as Priest, to atone for sin; and as Prophet, to teach them. And in this discourse of Peter we may see a fulfillment of the prophesy of Jeremiah, 31st chap., 22d v.: "I will put my law in their inward parts, and write it in their hearts." The apostle charged them with taking the Saviour by wicked hands, crucifying and slaying the Lord of life; he admonished them for their wickedness, warned them of their danger. His appeals were strong, his reproof severe, and his preaching was effectual to the awakening, and extorting the cry from his auditory, "Men and brethren, what shall we do?" giving conclusive evidence that their minds were illuminated through the preaching of the apostle, sufficiently to see and fully appreciate their guilt and awful condemnation. In addition to all their previous sins, they had been proven, according to their own law, to be guilty of that unpardonable sin of shedding innocent blood. They also saw in Jesus, in the light of Peter's

preaching, the *true* and long-promised Messiah—that he was exalted at the right hand of the Father to grant repentance and remission of sins.

But how such rebels as they were, under the unpardonable sentence of their own law, could be brought to enjoy remission in Christ, they did not yet see—they saw no lack on the part of Heaven—consequently they did not ask, what will God the Father do? or, what shall the exalted Saviour do? But the question was, *What shall* WE *do?* Therefore, when any one comes in this day, like these persons, to believe in the Lord Jesus Christ with all their heart, and like the Pentecostians, their great desire is to know what they ought to do; like them, they are proper subjects of the second branch of this division of our subject—teaching.

The apostles preached Christ, teaching every man. We have the word *teach* in the common version from two Greek words, in the commission given by the Saviour, recorded Matt. xxviii: 19, 20. When he commissioned them to go and teach all nations, he employed the participle *mathiteusate*, from the verb *mathiteuo*, which means, according to Greenfield, 1, To be a disciple of; follow any one as a disciple; 2, To make or cause to be a disciple; and in this last sense the Saviour used it, Matt. xxviii: 19; but in the 20th verse, where he says, "teaching them to observe all things whatsoever I have commanded you," he used the participle *didaskontes*, from the verb *didasko*, which means to teach, instruct, to direct, to appoint. So we can see the propriety of the Saviour's using both these terms in the commission, for he sent his apostles into the world, 1, To make disciples to him; 2, To teach them in all things. And this last word

is the same that Paul used in our text, and he uses it in the same sense the Saviour did. The Saviour told them first to make disciples, and then teach. Paul says they first warned, and then taught.

Now with this definition before our minds, let us turn back and see how the Apostle Peter taught those whom he had warned on the day of Pentecost; but inasmuch as all persons, now placed under precisely similar circumstances, ought to have precisely the same instruction, we will imagine some of our modern preachers taking part with the apostle in answering the Pentecostian's inquiry, and see how they will all agree. Well, when we imagine them in all the bitter anguish of their hearts, crying out and saying, Men and brethren, WHAT SHALL WE DO? one of our modern preachers responds, Why, gentlemen, *do!* do nothing at all; you can do nothing in this matter of salvation; you might as well think of trying to make a world, as to think of doing any thing in this great matter of your salvation. It is God that worketh in you both to will and to do of his own good pleasure—just be quiet, he will perform the good work in his own good time, and in his own way. Therefore, stand still, and see the salvation of God.

But the Apostle Peter, with all the information he had received personally from the Saviour, under the influence of the Holy Spirit, with all the responsibility of his office resting upon him, answers these inquiries in direct contradiction to this modern preacher. Says he, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. And besides his capability and responsibility, *every word* of

this answer is directly drawn from the great commission he had received from his Lord.

But another one of our modern preachers comes forward, and says to these honest inquirers, Gentlemen, do not be deceived by this last speaker; he is all wrong—indeed he (the apostle) is a Campbellite, and the doctrine he teaches is insufficient to save the soul. Therefore, do not be led astray by him.

May we not, with propriety, suppose that these Pentecostian inquirers, filled with an anxious desire to know their duty, would ask this last modern preacher a few questions like the following: Well, sir, if this speaker is a Campbellite, and is wrong in his instruction to us relative to our duty, is the first one right in his instruction? No, gentlemen; he is wrong too; they are both wrong; for while the latter tells you to do some things that are entirely unessential to be done, the former tells you to do nothing at all. Now this is decidedly wrong; for while the latter tells you to do something that is unnecessary, you should not take the instruction of the former, and do nothing; for you ought to be up and doing while it is called to-day. Under such circumstances, we might expect those heart-smitten inquirers to push their inquiries a little further, and say, Well, pray, sir, if these teachers are both wrong, and you are sure of that, will you be so kind as to tell us what we *must do?* To which the preacher responds, You must give yourselves up to God. The inquirers say, We have already learned that; but the *how* we are to give ourselves up is the question. The preacher.—You must believe on the Lord Jesus Christ with all your hearts, and Jesus has said, he that believeth shall be saved. The inquirers.—

Well, if we do not believe now, how can we believe? The preacher.—Well, come forward in the presence of this congregation; show to the world that you are not ashamed, by coming to this mourner's bench, or anxious-seat, and bowing around the altar of prayer, and we will engage in prayer with and for you. The inquirers.—Engage in prayer! what for? Why that God may give you faith. (A singular idea, that men would come and give evidence that they desired salvation, and at the same time destitute of faith. That is to say, that men may be brought to desire salvation while in a state of infidelity.)

Thus, gentle reader, you can at your leisure, with the Word of God in your hand, especially the New Testament, sit down and compare all the preaching of the present age, and compare it all with those inspired preachers of the New Testament. And be assured that the latter are always right.

Now in the case above referred to, if the question were asked, Which of the three preachers above referred to was right? perhaps the answer would be almost unanimous that Peter was right. And yet strange to tell, that man who will make his stand at this point, and make the language of the Holy Spirit as given by prophets and apostles his guide, both in warning and teaching, will be regarded heretical by many pious persons. And right here is the main ground of difference between us and those who oppose us. Having taken the Bible *alone* for the platform of our union, we feel under obligations to contend earnestly for *every thing* we honestly believe it to teach, and honestly reject every thing that we can not find taught therein. Hence we would be compelled to take sides (if you would call it taking sides) with the Apostle Peter, in

opposition to both the above modern clergymen. In the first case, the man who says Do nothing at all, is wrong; 1, Because such instruction is deleterious to the best interests of our race. 2. It is contrary to the teaching of Christ and all the apostles, for we think there is not an instance on record, in the New Testament, where an individual ever honestly inquired either of Christ or his apostles to know what he ought to do, that did not receive from them an answer. In John vi: 27, Jesus tells certain characters to labor not for the meat that perisheth, but for that meat which endureth unto everlasting life. In the 28th verse they said unto him, What shall *we do?* In 29th, This is *the work* of God, that ye believe on him whom he has sent.

In the case above referred to, Acts ii: 38, Peter told the inquirers what to *do.* And Acts ix: 6, when the Lord appeared to Saul, Saul said, Lord, what will you have me to *do?* The Lord said, Go into Damascus, and there it shall be told thee what thou must *do.* Again, Acts xvi: 30, the jailor said, Sirs, what must *I do?* They said, Believe on the Lord Jesus Christ.

We have only given these specimens to show that the New Testament abounds with answers to inquirers, and they are always told something *to do.* Therefore, with the Word of God in our hands, we are constrained to believe the man in error that says we are to do nothing. Therefore we regard our first preacher wrong. Well, we strongly object to the instruction or teaching, of the last, in calling sinners up to a mourner's bench, or anxious-seat to be prayed for. But why do we object? Because we think it wrong for sinners to be penitent? *No.* Because we think it wrong for a penitent sinner to pray in the act of coming to

Christ? *No.* Because we think the advocates of this mourning-bench machinery, make too much of it? *No.* Because we understand them to teach that remission is in the bench; that the mourner's bench is with them the great *sine qua non*, and the only thing necessary to prepare them for heaven? Now were we to reason in this way, we should slander them, just about as badly as some of them slander us when they say we look into water for remission, and say that we teach that baptism does all that is necessary to prepare us for heaven. Therefore we file no such objections as these; but we do object because we think it has been pretty clearly set forth in the preceding part of this discourse, that the apostles were authorized, competent, and accredited preachers of Christ; and Paul affirms in the language of our text, that they preached Christ, warning every man, and teaching every man, IN ALL WISDOM,—Inasmuch, therefore, as we have never been able to find the introduction of a mourner's bench either in the teaching or practice of the apostles, we are forced to the conclusion that it is a tradition of men, and the offspring not of *wisdom*, but of ignorance and error. Therefore, we are constrained to reject every thing as a condition, or means of salvation, that may not be found in the apostles' teaching; and rely wholly on the agency of the Holy Spirit, through the means of its own instruction, for salvation.

After the apostles had preached to sinners, warned them of their danger, instructed them into Christ, they taught them the *all things*—taught them to continue faithful in well doing, seeking for glory, honor, and immortality, and they should obtain eternal life. Peter taught them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kind-

ness and charity. And again, that the end of the commandment is charity out of a pure heart, of a good conscience, and of faith unfeigned. Thus we are prepared for the sixth and last division of our subject.

6. What was the object of their preaching? The object of their preaching is expressed by the apostle in the language of our text—that we may present *every man* PERFECT in Christ Jesus. What *a thought!* to present every man perfect! Now on reflection there are two things apparent. First: that in order to accomplish this great object, their preaching of Christ in each division of our subject, both warning and teaching, was perfect, or no one could be made perfect by it. Second: that the preaching must be received into a good and honest heart, that it might exert its Divine influence in perfecting the life. In regard to the perfection of the apostles' preaching, perhaps *all are agreed* that their preaching was perfect. But are you, reader, aware of the attitude in which we are placed by this concession; for if it be true that their preaching is perfect, it makes their preaching just right. If we add any thing to it, it will not be perfect. If we take any thing from it, it will not be perfect. They have said just enough and nothing over. Therefore we should reject all human traditions as being imperfect. But, second, in order that we may be perfected by this perfect preaching, it must be received into honest hearts, and when received by faith in its true character, it will perfect the mind, because through it the Holy Spirit writes the law of God upon the heart; and this law, full of the Divine manifestation of God's love, destroys the rebellion of the heart, and the law of God takes possession of it; and thus

we see the mind and heart perfected through their preaching. Again; we see the life or practice in life changed, or perfected by the repentance of their preaching. Again; our state or relationship is changed, and we are delivered from the power of darkness, brought into covenant relation with God, and thus our state is perfected, by attending to the requirements in their preaching. And by attending to the *all things* they have taught the disciples, in adding the necessary graces, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, we are made complete or perfect in Christ. And if we from the heart continue faithful in all the apostolic instruction till death, we will be found perfect in Christ when he comes to be glorified in his saints, and to be admired in all them that believe, and the great end or object of their preaching will have been realized by us, and we will be prepared for the appearing of our Lord Jesus Christ to change these vile bodies and fashion them like unto his glorious body, and then we shall be free indeed, or completely perfect in Christ. That this may be the happy lot of all the lovers of our Lord Jesus Christ, is the prayer of your humble servant.

A DISCOURSE ON CONVERSION, BY J. M. MATHES.

January, 1853.

MY CHRISTIAN FRIENDS AND FELLOW-CITIZENS:

I count myself peculiarly happy to-day, in having the privilege of addressing so many of you as I see before me. The subject which I have chosen as the theme of the present discourse is one of much importance, according to the acknowledgment of all. It is the great subject of CONVERSION.

There is not I believe, a sect in Christendom which

does not teach that sinners must be *converted*. We may differ widely about what it is, and how it is effected, and when and where it takes place; but as to the necessity of it, there is no debate. The Calvinist preaches that sinners must be converted; but he tells us that it is a miraculous work, wrought on the elect *only*, by sovereign grace, and this God will perform in his own good time; while the non-elect are passed by, and no provision made for them in the covenant of grace; and they, of course, can not be converted. Universalists admit that men must be converted, but some of them think it will take place in the resurrection of the dead, and that all men, without distinction of person or character, shall enjoy this conversion.

And I would further remark, that from a pretty extensive acquaintance with the religious world, I am satisfied that this subject is not as well understood as it ought to be. We therefore propose to discuss it in a plain and familiar manner, so that every one may not only know what we mean by it, but understand the great doctrine of conversion, as taught in the New Testament. I intend to make it so plain that the little boys and girls in the congregation can understand it. They will of course give me their attention. As a foundation for what we shall say upon this subject to-day, we will read the following texts of Scripture:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. xiii: 15.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little chil-

dren, ye shall not enter into the kingdom of heaven." —Matt. xviii: 3.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts iii: 19.

In the discussion of this subject, I shall observe the following order:

I. We shall inquire, What is conversion?

II. We shall inquire, How is it effected?

III. Speak of the glorious privileges and blessings of those who are Scripturally converted to God; and the awful consequences resulting from a want of conversion, and a life of sin and rebellion against God.

According to the order proposed, we are to inquire—

I. What is CONVERSION?

Now I suppose, if I were to ask every member of my auditory the question, What is conversion? I should receive diverse and contradictory answers. A large proportion of our co-religionists use the term as synonymous with *pardon*. How common to hear expressions like this, from a certain class of professors of religion: "Twenty persons were converted at the camp-meeting this week." By which they simply mean that twenty persons were pardoned; or *got religion*, to use a more common phrase. Now we expect to prove conclusively in a few minutes, that such a form of expression does not convey a Scriptural idea of conversion. Indeed, conversion is one thing, in which the sinner is *active*, and pardon is another and different thing, in which he is *passive*.

To prove this, it is only necessary to notice the form of expression in the text. "Lest they should see with their eyes, hear with their ears, understand with their heart, and *be converted*, and I should *heal* them."

Now you will observe that the conversion takes place first, and the *healing* follows after. But what is the healing spoken of in the text? By reference to the parallel passage in Mark iv: 12, the matter is plain. Here it reads: "That seeing, they may not perceive; and hearing, they may hear and not understand; lest at any time they should be converted, and their *sins should be forgiven them.*" The *healing*, then means *forgiveness of sins.* According to the teaching of the Saviour, then, men have to be converted in order that their sins may be forgiven them. But take another example. Peter says, "Repent and be *converted*, that your *sins may be blotted out.*" The blotting out of sins is pardon or forgiveness of sins, as all will readily admit. It follows, then, with the clearness of demonstration, that conversion is a different thing from pardon. Men have to be converted in order that their sins may be pardoned. That the sinner is *active* in conversion is clear from the form of the command, "Repent and be converted;" literally, "repent and convert." That they are passive in receiving remission of sins, is clear from hundreds of Scriptures where the matter is spoken of. "And I should heal them," "that your sins may be blotted out," "It is God that justifies," "have received redemption through his blood, the forgiveness of sins."

Well, if conversion is *not* remission of sins, what then is it?

1. The Greek word *Epistrepho*, in some of its forms, occurs some thirty-nine times in the New Testament. And it is rendered conversion 1 time, converteth 1, be converted 6, again 3, turning 2, turn 10, returned 2, turned 10.

Now, from these renderings it is evident that the word means simply to *change*, to *turn*. We use it in

this sense every day. When we say that A has converted his farm into money, we simply mean that he has changed his farm for its value in cash. The materials of which this book is composed have been converted. The paper was made of rags, and the process of manufacturing it was a conversion. The binding was once sheep skin; it was converted to leather, and then to a book cover.

But the conversion of the sinner is a great moral change, by which he is translated from the kingdom of darkness into the kingdom of God's dear Son. In order to understand the nature of this great change called *conversion*, we will look for a moment at the moral condition of all unconverted men. They are represented in the Scriptures as rebels against God, and enemies to his moral government. At an early period in the history of our race, man rebelled against his God, and became a sinner. His sins separated between him and his kind Heavenly Father, and as a dark cloud shut out the light of his countenance from him. Doomed to death, and condemned to toil in the sun, a slave to his appetites and passions, without the ability to redeem himself from the dominion of sin, and the sentence of death.

At the fall of man, Satan erected his empire on earth, and man became his subject, and was led away captive by the devil at his will. Satan, himself a fallen spirit, rejoiced in the degradation and misery of man, and bound him fast in the slavery of sin. Man thus degraded and depraved, could not look up to God and claim his Divine protection and love; all this he had forfeited by his voluntary act of rebellion.

How fearful is that abyss of misery and woe, into which man was plunged by sin? God looked down from heaven and saw that there was none that did

good—no, not one! They had all gone astray. And Paul describes the condition of the sinner before his conversion, thus:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"—Eph. ii: 12.

This sad state of things lasted some four thousand years, till the time of reformation. But deep as was man's helpless misery, he was not left without a promise of future good. The declaration of God, made to the serpent at the time of the transgression, that the seed of the woman should bruise his head, is generally understood to have reference to the great Messiah, and his triumph over the great enemy of God and man. And to Abraham he made a direct promise of Christ, which the Apostle Paul calls "the Gospel preached before to Abraham, saying, in thy seed shall the families of the earth be blessed."

With the love of sin in his heart, and practicing it in his life, and without strength to save himself, the sinner must be regarded as ruined and undone. In this condition he must be lost forever. But God has provided means for his recovery. He must be converted, or he can not enter into the kingdom of God. This brings us to consider—

II. How is the sinner converted to God, and by what means is it effected?

In considering the subject of conversion under this head, I shall speak of conversion in reference to the heart, the life and state of the individual in this life, and his final deliverance from the bondage of corruption, into the glorious liberty of the children of God.

1. The conversion of the heart. The heart being

the center of all our desires and labors, must first of all be converted. "The heart is desperately wicked, and deceitful above all things; who can know it?" And the Psalmist says, "The wicked *work* wickedness in their heart"—Ps. lviii. The heart may be regarded as the great laboratory or workshop of the mind. In the heart thoughts are matured, and plans and purposes of future action are conceived and arranged. In the heart sin reigns as a tyrant, bringing the whole man in subjection to his unholy rule. On this subject the Apostle Paul remarks:

"I speak after the manner of men, because of the infirmity of your flesh; for as you have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness"—Rom. vi: 19.

Before any one can become a Christian, then, the tyrant sin must be dethroned in the heart—his reigning power must be destroyed. How is this to be done? We answer, the heart must be converted—that is, it must be changed from the love of sin to the love of righteousness. How is this conversion of heart effected? To this question several diverse answers are given. The Predestinarian says, that God, having foreordained whatever comes to pass, has fixed the time irrevocably, at which each one of the elect shall be converted, and that when the time comes, he will convert them by his Almighty power, without any condition being performed on the part of the creature.

To this theory of conversion we have several objections. 1. It makes salvation *unconditional*, while the Scriptures every where represent the whole matter as conditional. "He that believeth and is baptized shall be saved; and he that believeth not shall be

damned." "Men and brethren, what shall we do? Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." "Sirs, what must I do? Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

2. It destroys man's moral agency. For if God has foreordained whatever comes to pass, it extends to all the actions of men, and if no man can act differently from what he does, he acts not from choice, but from necessity—he has no choice in the matter! But the Bible every where teaches us that men are moral agents, and act freely under the influence of their own choice, in receiving or rejecting the mercy of God. "Come to me all ye that labor, and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am lowly in heart, and you shall find rest to your souls, for my yoke is easy, and my burden is light." Again: "Ye will not come to me that ye might have life." "Look unto me all ye ends of the earth, and be ye saved." "Whoever will be my disciple, let him deny himself, and take up his cross and follow me."

3. But worse than all, it makes God the AUTHOR OF SIN! For if God has foreordained whatever comes to pass, the wicked acts of man are as much the subject of his predestination as any thing else. For if man is not a moral agent, but acts under the law of necessity, he is not to be blamed for any wicked act, since he could not in the nature of things avoid it. And we ask, why are not all men converted? The answer is, God withholds the Divine power necessary to the conversion of the elect, and they can do nothing to superinduce those Divine operations so necessary to their conversion, and consequently they are living in

sin. Now I ask, who is to blame? Not the sinner, for he could not do otherwise than he does; and consequently, if the theory be true, God must be the author of all the sin in the world! How monstrous!

4. But the predestinarian theory also destroys the doctrine of forgiveness altogether! Pardon always looks to the act of the creature, and recognizes man's moral agency. But if the doctrine be true, man has no moral agency—performs no voluntary actions, and of course is just as incapable of sinning as a horse or an ox; and therefore he can commit no sin to be forgiven! But the Bible teaches us that God pardons the believing penitent, obedient sinner. Indeed the text affirms this. But I need not elaborate this point, as we suppose but few, if any, of our hearers are troubled with this doctrine.

But Arminians generally give a very different answer to the question. They tell us that Christ died for all men, and thus opened the way for the salvation of all; but no man can be converted, or changed in heart, without the direct personal agency of the Holy Spirit.

Now this is but little less objectionable than the former. If we ask, why are not all men converted? the answer is, according to this hypothesis, sinners can not convert themselves, and God has not afforded to them the immediate gracious influences of his Holy Spirit; and therefore they remain in their sins. And suppose God should never send to them these direct influences, and they should die in their sins and appear before the judgment-seat of Christ, might they not excuse themselves thus: "Lord, I am here in my sins; but I have done what I could to avoid it. I was willing to be converted, but had no power to effect it. I have waited all my life for the direct agency of the

Holy Spirit to change my heart; but it came not." Now it seems to me that such an excuse, if it can be fairly made out, would be taken at the judgment of the great day. But the Scriptures abundantly teach that man has something to do in his conversion, and that he must be active in coming to Christ.

But I shall now undertake to show briefly, but clearly, how the heart is converted. According to the text it is effected by seeing with the eyes, hearing with the ears, and understanding with the heart. God has given us our eyes to see, our ears to hear, and our hearts to understand, and our judgments to decide, and our reason and conscience enlightened, to guide us in obedience to the law of the Lord. The heart is affected by what we see and hear, and understand; this no one will deny. God has therefore given us his Word; and the effect which it produces upon our heart is the same, whether we see it or hear it. It is like this: Suppose at this moment a well-known friend from the city of Indianapolis should step into this house, and announce to me the death of my wife, since I left home; if I believed the report, it would immediately affect my heart, and sorrow would be depicted in my countenance. Or if I should receive a letter from the city in the well-known handwriting of my son, giving me the same sad intelligence, it would have the same effect upon my heart; of course, in either case, I must *understand* the communication, and believe it too.

Now God has addressed to us, through our eyes and ears, the sublime and wonderful truths and facts of the Gospel, designed to affect our hearts, and work in us a great moral change. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes." Again: "It

pleased God by the foolishness of preaching, to save them that believe." And as the conversion of the heart is the very first step in our salvation, it follows that the heart is changed, or converted, by the Gospel preached in its simplicity.

In the Gospel we learn that we are undone and helpless sinners; but that "God so loved the world that he sent his Son into the world, that whosoever believeth on him should not perish, but have everlasting life." Brought to see ourselves sinners, we look into the Gospel, and there we contemplate with astonishment the philanthropy of the heavenly Father, in the rich provisions made for our salvation in the Gospel. We approach the cross of Christ, and behold a demonstration of the love of God to man. And while we contemplate the wonders of the cross,

> "Our stubborn heart
> Feels its own hardness soon depart."

The enmity of the heart is slain, and with John we can say, "We love him because he first loved us." The love of sin in our hearts is destroyed, and in heart we are turned from the love of sin, to the love of holiness.

To prove that I am correct in this, let me bring forward an example or two. Go to the day of Pentecost. Peter stood up with the eleven, and preached the Gospel to the astonished crowd. He told them of the death, burial, and resurrection of Christ, and of his exaltation to the right hand of God. "And when they heard this, they were pierced in their heart." What was it that affected their hearts? Why what they *heard*. When Christ was transfigured upon the Holy Mountain, the voice which came from the excellent glory said, "This is my beloved Son, HEAR ye him."

But perhaps some one is ready to object, and say, that this view of the subject gives the sinner too much to do in his own conversion, and certainly the Saviour says, "No man can come to me, except the Father who sent me draw him, and I will raise him up at the last day." Yes, and so say we; but how does the Father draw men to Christ? Jesus tells us in the succeeding verse (John vi: 44–55), "As it is written, and they shall be TAUGHT of God; every man, therefore, who hath heard, and hath learned of the Father, cometh unto me." So then, men are drawn to Christ, by being taught of God—by hearing and learning of the Father. God teaches men by his Word, and thus prepares them to come, and draws them to his Son.

But, says another objector, the Holy Spirit certainly has something to do in the conversion of a sinner to God; for Jesus promised his disciples that "When he [the Holy Spirit] comes, he shall convince the world of sin, of righteousness and of judgment."

Very well; and so he did, and so he does now; upon this point there is no debate. The question is, *how* does the Holy Spirit do the work? We answer, when he came on the day of Pentecost, he was in the apostles, and gave them utterance, and the words which they spake were the words of the Holy Spirit; and what they preached on that occasion was the Gospel. Then, the matter may be stated thus:

The Holy Spirit is the AGENT, and the Word of God, or Gospel, the instrumentality employed for convincing the world of sin, of righteousness, and of judgment; and hence it is that Jesus commanded that the Gospel should be preached to every creature; and hence it is, also, that no man was ever convinced of sin and converted to God, without hearing the Gospel in some way.

Thus it will be seen, that our faith in the crucified Redeemer destroys the love of sin in our hearts, and prepares us for the obedience of faith. "Without faith it is impossible to please God," but with faith, which is a firm belief of the truth with all the heart, we may please God by obeying him as our heavenly Father.

I am aware that most of our religious friends and orthodox neighbors would consider a man thus changed in heart, as a *converted* and pardoned man. So you see that we contend for all that the sects do, and more too.

2. A man thus converted in heart, before he can be pardoned Scripturally, must be converted in *life*. For this purpose, "God has commanded all men every where to repent." This Gospel repentance which changes or converts the *life*, may be considered in reference to two or three particulars. 1. Repentance signifies a change of *purpose*. In this sense it frequently occurs in the Old Testament. It is sometimes said that God repented. "If that nation, against whom I have pronounced, turn from their evil, I will REPENT of the evil that I thought to do unto them." "If it do evil in my sight, that it obey not my voice, then I will REPENT of the good wherewith I said I would benefit them"—Jer. xviii: 8–10.

Now we can not suppose that God repents in the sense of *sorrow;* but in the sense of changing his purpose, it is easily understood. In this sense too it occurs in Paul's letter to the Hebrews. He says, "For you know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of REPENTANCE, though he sought it carefully with tears." Heb. xii: 17. That is, Esau was not able to effect a change in the purpose of his father

Isaac, concerning the blessing of Jacob, though he carefully sought to do so with tears. (See Gen. xxvi: 31–38.

But repentance also signifies reformation, or amendment of life; and this reformation grows out of a change of purpose, and sorrow for the past wrongs of our lives. It occurs in all these senses in the following passage: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he *repented* and went." Matt. xxi: 28, 29. Here you see, this son purposed in his heart not to obey his father, but afterward, upon reflection, he became *sorry* for his wickedness, in saying, "I will not," and he changed his purpose; and as a result of this, and as evidence that he was sincere, he *reformed*—that is, "*he went.*" So it is with the sinner. God has been saying to him, "Go into my vineyard and work." But the sinner has said no, "I will not go." But upon reflection, he sees the evil of his way—is sorry for his past sins; and this leads him to amendment, or reformation of life, and his change of purpose is proven by his going forward in obedience to the commands of God. In the sense of amendment of life, it often occurs in the Christian Scriptures. Take one example: On the day of Pentecost, the three thousand were pierced in their hearts, and cried out and said, "Men and brethren, what shall we do?" "And Peter said unto them, REPENT," etc. Now these persons were evidently penitent—sorry for their past sins, which led them to inquire what they must do. Peter's command to them to repent, was therefore equivalent to "Reform — amend your lives every one of you."

But there is still another view of the doctrine of re-

pentance that we consider quite important. It is the idea of *restitution*. We have no confidence in any man's repentance who does not, as far as may be in his power, make restitution for any injuries he may have inflicted upon any one. Suppose a man has defrauded his neighbor to the amount of fifty dollars, or any other amount, and afterward he *repents;* he will surely make restitution to his neighbor. And this doctrine is recognized by the Lord himself. Take an example:

"And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." Luke xix: 8, 9.

Now every one can see that a sinner that truly repents is converted in life. That is, his life and character are so completely changed that he no longer purposes to do evil, and therefore he does not practice it; but he now purposes to do right, and therefore he breaks off his sins by righteousness, and his iniquities by turning to the Lord. The things which he once loved he now hates, and loves the things which he once hated. He is no longer willing to continue in the state of sin, and he inquires, How shall I escape from the state of sin?

3. A man thus converted in heart and life, is prepared for a conversion of *state*. That is, he must be "translated from the kingdom of darkness into the kingdom of God's dear Son." How is this effected? I answer, by Christian immersion. Now the audience will not mistake me; I do not say that Christian immersion will change the heart or life; far from it; indeed, unless a sinner's heart and life are changed or con-

verted, he is not a Scriptural subject for baptism. But what we affirm is this: The sinner who has believed the Gospel with all his heart, repented of his sins, and confessed the Saviour before men, is changed, or converted in *heart* and *life*, and is a fit subject for baptism, in which ordinance he puts on Christ. As evidence of this, Paul says:

"Know you not, that so many of us as were baptized into Jesus Christ, were baptized into his death"—Rom. vi: 3. And in the same connection, alluding to this baptism, as the "*form of doctrine*," he says to the Roman brethren, "But God be thanked, that though you were the servants of sin, yet you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." It follows, then, with the clearness of demonstration, that every penitent believer, who obeys from the heart the form of doctrine here referred to, namely, Christian immersion, puts on Christ, and enters into a new relation with God and the Lord Jesus Christ. Paul says of every such person, "There is therefore now no condemnation to them who are in Christ Jesus," etc.—Rom. viii: 1. And this change of relation we call a conversion of state. And every person who comes into this new relation has the promise of REMISSION OF SINS. "Repent and be converted, that your sins may be blotted out." The phrase "be converted," comprehends all that we have said of the change of heart, life and state; and every such individual is prepared to enjoy the remission of sins. To prove this, we may only quote a text or two.

"Except a man be born of water, and of the Spirit, he can not see the kingdom of God." "Not by works of righteousness which we have done, but according

to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." "That he might sanctify and cleanse it [the Church] with the washing of water by the Word." "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And why tarriest thou? Arise and be baptized, and *wash away thy sins*, calling on the name of the Lord." "And Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." The application of these Scriptures is easy, and I need not further elaborate this point now.

One objection we must consider before we leave this part of the subject. Some persons who do not understand the Gospel, think that we undervalue the blood of Christ, and place too much reliance on water. Now it is only necessary that I should say, it is the blood of Christ that gives efficacy and virtue to faith, repentance and baptism. Without the *blood*, neither would secure for us the pardon of sins. "The blood of Jesus Christ his Son, cleanses us from all sin." Those whom John saw standing before the throne, who had come up through great tribulation, had "washed their robes and made them white in the blood of the Lamb."

III. Every such converted person, being wholly dedicated to the service of God, and sanctified in soul, body and spirit, enters upon the enjoyment of new privileges and blessings. They now have the privilege of crying "Abba, Father!" in a sense in which they dared not approach him before. And what a glorious

privilege is this; to call God *our* Father. When way-worn and sad, persecuted and despised, to be permitted to come to the mercy-seat in the name of our great High Priest, and there present our petitions, with the Divine assurance that we shall be heard. "Ask, and you shall receive; seek, and you shall find; knock and it shall be opened unto you."

We have the glorious privilege, also, of being associated with the family of God in heaven and on earth. All Christians are our brethren and sisters. Angels are our ministering spirits, and Jesus Christ is our elder brother. What a noble companionship! How honorable the station! All children of a King, and belong to the royal family! But it is also our privilege to come to the Lord's Table, and openly publish our faith in his death and coming. But we have not time to speak of all the blessings and privileges of the children of God. They are blessed with all spiritual blessings in Christ Jesus, and can rejoice with joy which is unspeakable and full of glory. They know that they have passed from death unto life because they love the brethren. Paul speaks of the valuable inheritance of the Christian thus: "All are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" —I. Cor. iii: 22. Again, he declares that we are heirs of God, and joint heirs with Christ. Indeed, all the substantial pleasures, blessings and enjoyments of this life belong to the Christian, and he has the promise of a "crown of life" beyond the grave. In a word, "he is rich in faith, and an heir of the kingdom."